

RADU TEODORESCU

EVIL IN WORLD RELIGIONS

PENNSYLVANIA 2002

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INTRODUCTION

„There are two and equal errors into which our race can fall about devils. One is to disbelieve in their existence. The other is to believe and to feel an excessive interest in them.” [S. S. Lewis, *The screwtape letters* (London: Fontana Books, 1942, p. 9).

The main purpose of the present paper is not „subversive.”¹ It will be subversive only in the measure in which the nature of the issue is „subversive.” How would we qualify the word order today?² And how would we qualify disorder? In the core of our own disorder can be found the *arbitrary disorder* or *the bored uselessness*. In this kind of general situation the victory of human will for personal autonomy against the general disorder of this world can be expressed only through „being unchanged with yourself” [Horace] thing that is designated by Montaigne through the term „*le comble de l'idiotie*” Nowadays the dream for order shapes itself in the nightmare of disorder because the order created by the human individuality is a humanist order. The order that humans try to establish is a recommended disorder. The shape of order today is desolation. Desolation means in this understanding to get stuck in the conformism of some stiff options, worshipping cheap idols, confusion of the things meant to take us high in the divine contemplation with those things that are useless for our

1 The word subversive comes from the Latin designation the verb to overthrow. In fact subversion is a kind of “transvaluation” because when the values are subverted the overturn in itself becomes destruction. The Latins used to say **Avaritia fidem subvertit**; that is the English for equivalent Gluttony distorts a good faith.

2 Order is the best designated by the Greek cosmos. The word applies to things of all kind: arrangement, structure, rule, conformity to rule, regularity. In the public sphere: political or legal constitution, conformity to that, lawful conduct or condition. In the military sphere: discipline, battle order. In private sphere: decency, prosperity, decorum. As the social reflection of quality: honor, fame. As a form of convention: etiquette, ceremonial. As a form of discipline: ornament, decoration, finery.

souls. Today we cannot conceive an order that is not dumbfounded and stupid.³

For this reason, disorder appears as a product of subversion. Subversion's logic tells to our soul that there is nothing to be given to us when we come into this world. For this reason modern humans think that everything can be invented. Even the transcended things can be created and for this reason **our world becomes an arbitrary construct**. Subversion has the greatest ally in **manipulation**. Manipulation eliminates the roots, the foundation, the reality of the basic argument of how things are supposed to be in their original shape. Manipulation trains human individuality into deconstruction even when constructs any utility. The final result is going to be that in the world nothing is more important than manipulation no matter what kind of shapes this „subversive rationality“ may take [and we do have to take into consideration that at this present moment there are multiple ways of manipulation]. Manipulation today is in full triumph. The final result not manipulation itself by a kind of **triumphalist manipulation**. Realistic manipulation is very hard to take into consideration in as much as *the main act of manipulation tends to be destructive for the manipulation itself*.⁴ In this moment we deal with a syllogism. But this syllogism is reduced considering that the logic of manipulation is to be able [in paradoxical terms] to manipulate the manipulation itself. In other words the human manipulative order that can be attained shall be identified with a more sophisticated disorder [in appearance an „perfect order“]. And for this argument the logic of its construct relies on the fact that **world was created out of nothing**. For this reason any order must be dissolved because the world itself relies on nothingness; in order there is no real foundation for the whole world construct. A world in which generally speaking nothing has foundations [even in God] is **the world of subversive triumphalistic manipulation**. In this perspective even God is cheating and is cheated. For this reason manipulation cannot have an inner principle or limitation. It is enough to watch MTV channel to have an insight in this perspective: rhythm, acceleration, decomposition, deconstruction-construction of the same elements, starting from the same thing and skipping in the same thing.

3 In Latin **stupidus** means both stock-still and stupid.

4 In mythological terminology the best example is found in the symbolism of the Ouroboros, that is the snake represented by eternally devouring its own tail. This symbol means expansion that leads to contradiction. The cyclic movement is one of renewal, if finitude, revolution, change, movement with endless possibilities. In the Heraclian theory of perpetual flux there is also the concept of the opposite in that flux. Parmenides maintained the opposite view, that change is illusory and constancy is real.

Manipulation of evil goes to the extent that makes every serious modern man to think that our human mental constructions are nothing but **idols** and these idols must be deconstructed and destroyed. But in that moment **the idea of deconstruction** of these idols becomes an idol in itself. The absolute present doesn't have any connection with the interpretation of the human being as a real presence: in this way the present must be a vacuum of any context of the temporal succession of sequences. The human being tends to be literal representation of the word's objects placidly resumed in a continuous happening. The human corpus becomes the body for a new shape of indigenous humanistic art in which self-mutilation becomes the inevitable process of the besieging literalness.

One of the most difficult issues in today's worst modern culture concerns the nature of the evil. The renewed awareness of evil derives from the events of the twentieth century. Since 1914, world wars, totalitarian states, genocide of the Jews and the Cambodians, and widespread starvation in a world of riches have pulverized the assumptions of secular progressivism. Warplanes, missiles, and napalm are only few physical concretizations of the evil in our day. The horrors of the twentieth century must provoke a reevaluation of assumptions of progress and increased readiness to believe that evil is radically inherent in human nature and perhaps in the cosmos.

In addition to the need for understanding of this issue, all religions – and philosophies – wrestle with the problem of evil. It is necessary to have a clear view about what evil is and to attempt to give a genuine and personal explanation. Evil is a problem for thinking people. We want to understand it, explain it and make sense of our lives in the light of it. In the realm of the created universe evil is a powerful presence and we cannot ignore it. Also it is necessary to understand what this present is creating. A very important issue is to try to understand whether evil has a nature in itself and if it has how does it define itself. All the religious cultures of the world have a specific concept regarding the nature of evil. We have to ask if evil is just our own ethical or moral projection onto the world. Many theologians are interested whether evil may be a necessary thing for our human growth or for our spiritual development and if evil is present in our contemporary society. All these issues are enough to prove that we need to analyze this matter.

All these are questions that this paper is trying to deal with. Our method of work is markedly similar to techniques which men have employed for thousands of years all over the world in their dealings with the abnormal: not only in the terms of mental or spiritual illness but in relation with „supernormal“ or „supernatural“ agencies – spirits and demons. Evil may be said to be the incarnation of a supernatural control over nature, especially through human beings, with the assistance of forces more powerful than they. We can assert that in many situations evil forces employ „strange“ ways that are liable to produce remarkable and unaccustomed results. Obviously, we are dealing with an irrational and mysterious

element. The present study is concerned with the explanation and expression of the ultimate final function of evil groups and the individual personalities. Evil manages tensions in the personalities of the individual members of a society. Religious beliefs and practices concerning the nature of evil are of course greatly varied from culture to culture. But the basic functions of evil and the concept of the „ultimate concern” (Paul Tillich)⁵ with meaning and power, and probably found universally in human societies. Some people believe that there is one true God, one great ultimate Reality, behind all the different faiths of man and that each of us has a choice between good and evil. But unfortunately sometimes there is no choosing at all, because man can be induced to adopt beliefs diametrically opposed to those he previously held due to the influence of evil forces within creation by the emotional arousal of paradoxical and ultraparadoxical phases of brain activity. Also we must answer to the question of evil through the history of concepts, which is an effort to examine the bases of historical thought to construct a coherent system of historical explanation of human concepts and to validate that system as at least equally sure to scientific systems. We have to have epistemological skepticism, the understanding that many things cannot be known with absolute certainty.

Although the problem of the nature of evil has for centuries absorbed the imagination and energies of scholars in different cultures, the detached theological comparative approach to the matter is a relatively recent experience in history.⁶ The comparative-theological perspective

5 Paul Tillich, *Systematic theology* (Chicago: University of Chicago Press, 1951), 1, p. 14.

6 The way of comparative theological approach appeared for the first times from the works of the 19th and 20th century British scholars, especially Sir Edward B. Taylor, William Robertson Smith, Andrew Lang, James Frazer and R. R. Marett. In this context we have to mention at length the words that Fr. Pavel Florensky said in his *The Pillar and ground of the Truth*: “paganism cannot be viewed as a phenomenon that is completely unrelated to the true faith. It is not an indifferent phenomenon: it is not irreligious and non spiritual; rather it is pseudoreligious and pseudospiritual. It is a distortion, perversion, corruption of the true, primordial faith of mankind and furthermore, it is an excruciating attempt to rescue oneself from the spiritual discord, from spiritual “floundering”. Paganism is a spiritual delusion. Just as every distorted image is nevertheless a copy of the original, corresponding to the original in each of its features, even the most particular the smallest feature, so paganism, even in the most delicate lines of its profile is a distorted reflection of the true faith....Pagan faiths are, to use the language of mineralogy, a “pseudomorphosis” of the truth.” Pavel Florensky, *The pillar and the ground of the truth* (Princeton, 1997). Translated and annotated from Russian by Boris Jakim, note, 150, pp. 478/479.

reflects a whole point of view in theology and accordingly there occurs in the theological literature a series of related expressions, such as „comparative law“, „comparative art“, „comparative folklore“, and „comparative institutions“. The comparative theological perspective as represented in this paper research makes no effort to evaluate with definitive statements, but to encompass as much as it is possible all the perspectives concerning the issue in discussion. The theological comparative perspective „attempts to achieve generalisation through comparison of similar kinds of phenomena.“ It seeks to extract common denominators from a mass of variants.⁷ The interest of the present paper is to utilize similarities in form, structure, and process as a basis for deriving typologies or establishing causal relationships among various aspects of the nature of evil. This kind of comparison looks for universals, worldwide typologies and evolutionary sequences. We try to embrace every human concept but with greatest economy consistent with a full explanation. This is so because evil is what the history of evil is. From this perspective everyone ought to be able to agree on the historical definition of evil. Leibniz, the 17th century philosopher is one of those who believes that man's freedom is the cause of evil. He wrote: „free will is a great good, but it was logically impossible for God to give freedom and in the same time decree that there should be no sin. So God decided to make man free although sin is inevitably brought to punishment.

The present paper as a work of science is concerned with comparison only insofar as it helps to establish regularities in theological phenomena. Aside from the impressionistic comparisons of the layman, there are systematic and controlled ones of all scientific disciplines which use correction and variation in their study of similarities and differences. The basic purpose of this paper is to provide the reader with a guide to the literature concerning the views of theologians, philosophers, daily experience, the saints and the Fathers of the Church.⁸ It thus remains to make a synthesis of the theological evil, an identified personality and the psychological evil, whom it is impossible to identify with any degree of certainty. In this case, the general impression is one of an essential ambiguity.

We also used the **phenomenological** perspective for the purpose of being descriptive, analytical and empathetic, because a method that only describes and analyzes the „evil phenomena“ is not sufficient to allow us to enter in the world of the real existence of evil, the inner world of

⁷ William A. Lessa & Evon Z. Vogt, *Reader in comparative religion. An anthropological approach* (New York, 1972), 3rd edition, p. 4.

⁸ The comparative method is been used by many scholars: Emile Durkheim, Radcliffe-Brown, Max Weber, Clyde Kluckhohn, Irvin Hallowell, Morris Opler, Joseph M. Kitagawa, Mircea Eliade, I. P. Culianu, Ugo Bianchi.

intentions and mwenaing can be partially opened by empathetic attempt to see from the vantage point of the person of faith. From a phenomenological perspective, empathy, the capacity to see and experience the world through the eyes of another, is necessary as a way of entering the world as perceived by the believer.⁹ If behind the world's evil lies a personality – if in a sense which we must carefully define, evil is personified – it must be admitted that the point is an important one: and this is not with reference to the non-temporal aspects of theology but also in its pastoral application. For example: what priest has not had the experience of the devil in the conflict which has undertaken to save this soul or that? There is something strange in this unawakened rationalism revealed by those who find something amusing in the world of Saint Peter on the devil who as a roaring lion goeth about seeking whom he may devour.

This study about the nature of evil is approached primarily from two orientations: the spiritual and the academic. Both are important and are directed towards a better understanding of the present issue.¹⁰ It must be looked at first in itself, in that which belongs to it alone and can be explained in no other terms. It is not an easy task. It is a matter, if not giving an exact definition of the religious phenomenon, at least seeing in its limits and setting it in its true relation to the other things of the human mind. We must trace not only the history of the nature of evil, but we must first of all understand and explain the modality of the way that the nature of evil discloses itself.¹¹ Man will continue to be „possessed“ by many „spirits“, devils and beliefs. He will continue to reach the sublimest heights of good and to lowest depths of evil, for the range of his normal behaviour patterns and there his ability to cope with all life varied stresses, has made him the

9 Schindt Roger, *Exploring religion*, (Belmont, 1980), p. 18.

10 The comparison of the religious is only possible in some measure, through the miraculous virtue of sympathy...the study of different religions does not lead to area knowledge of them unless we transport ourselves from a time by faith to the very center of whichever one we are studying. Weil Simone, *Waiting for God*, trans. By Emma Craufurd, (New York, Harper and Row, 1973), first published by G. P. Putnam's Sons in 1951, pp. 183-184.

11 "It will be interesting to determine precisely in what cultures and what epochs the negative aspects of life until then accepted as constitutive and unexceptionable moments of the cosmic totality, lost their initial function and began to be interpreted as manifestations of evil,. For it seems that in the religions dominated by a system of polarities, the idea of evil arises slowly and with some difficulty; in certain cases the notion of evil leaves out of its sphere many negative aspects of life (for example: suffering, disease, cruelty, bad luck, death, etc). Mircea Eliade, *The quest: meaning and history in religion* (Chicago, 1969), pp. 174-175.

most successful mammal on earth. In the 19th century, when the triumphant West discovered preliterate peoples during its „conquest“ of the world, the experience was quite positive for the conquerors. The existence of childish cultures that believed in demons was tribute to the rationality of the European humanity. Then came the 20th century with its world wars, its Freudian knowledge of the savage within the civilized psyche and a modern art which asserted the relevance of African masks. The new millennium no longer seems too remote and we suspect that if God is dead,¹² perhaps evil is not.¹³

From time immemorial men have believed in the existence of evil. Sin and wickedness are the hallmark of evil's kingdom, disintegration and destruction its inevitable result. The great concentration of evil has been the mastermind, the „secret agent“, supplying the unifying energy in its grand scheme to control mankind. Evil does not dwell within any special language or method in order to be fully understood, because it is the consumable, Apocalyptic state *inside* human thought and discourse; it does not subvert in a transitive sense the language of philosophy, theology and metaphysics, because it is the movement and the moment of that language's own self-subversion. If evil is branded as nihilistic, it should be noted that it does not only reveal but reveal the inherent nihilism of its own discipline. We can express this truth in the words of a great author of our age, Umberto Eco's *Foucault's Pendulum*.¹⁴ In the final dialogue between Jacopo Belbo and Diotallevi we can find a literary expression of the final „destruction“ through

12 This is according to modern and post-modern nihilistic and deconstructivist theories.

13 “If, as Robert Oppenheimer thought during the first atomic bomb test, remembering a verse from Bhagavad-Gita, “I am becoming death, the shatterer of worlds,” by what values do we exercise that godlike (demoniac) power? Men and women have begun to rewrite the genetic code, to replace natural selection by human selection. They have already blundered into reshaping the ecosystem, with consequences still not fully known. In a relativist technological society, where is there a social ethic that can save us from our own brilliance? Michael Harrington, *Politics of God's funeral* (New York, 1983), p. 12.

14 Umberto Eco, *Foucault's Pendulum* (New York, 1990), pp. 465-468. “What does the late 20th century exclude from the conversation? Certainly not sex; at least in more “sophisticated” circles accounts of sexual exploits scarcely raise an eyebrow. But if you want to bring all talk to a halt in shocked embarrassment, every eye riveted on you, try mentioning angels or demons or the devil. You will be quickly appraised for signs of pathological violence and then quietly shunned. Walter Wink, *Unmasking the powers: the invisible forces that determine human existence* (Philadelphia: Fortress Press, 1986), p. 1.

the forces of evil that takes place in human body as a reflection of the distorted reality created outside in the world by the evil forces coming from within. We take this fragment not as a metaphor, but as reality, also taking in consideration that we have a neurochemical system in us that judges all things on a single scale from approval to disapproval, just as we have a single fight/flight dimension, maintained by norepinephrine [adrenaline] and a pleasure-pain dimension, maintained by yet other neurochemicals.

"We've sinned against the Word, against that which created and sustains the world. Now you are punished.. for it, as I am punished for it. There's no difference between you and me."

A nurse came in and put water on his table. She told Belbo not to tire him, but

Diotallewi waved her away: "Leave us alone. I have to tell him. The Truth. Do you know the Truth?"

"Who, me? What a question, sir..."

"Then go. I have to tell my friend something important. Now listen, Jacopo. Just as man's body has limbs and joints and organs, so does the Torah. And as the Torah, so a man's body. You follow me?"

"Yes."

"Rabbi Meir, when he was learning from Rabbi Akiba, mixed vitriol in the ink, and the master said nothing. But when Rabbi Meir asked Rabbi Ismahel if he was doing the right thing, the rabbi said to him: Son, be cautious in your work, because it is divine work, and if you omit one letter or write one letter too many, you destroy the whole world....We tried to rewrite the Torah, but we paid no heed to whether there were too many letters or too few..."

"We were joking...."

"You don't joke with the Torah."

"We were joking with history, with other people's writings..."

"Is there a writing that founds the world and is not the Book? Give me a little water. No, not the glass; wet that cloth... Thanks. Now listen. Rearranging the letters of the Book means rearranging the world. There's no getting away from it. Any book, even a speller. People like your Dr. Wagner, don't they say that a man who plays with words and makes anagrams and violates the language has ugliness in his soul and hates his father?"

"But those are psychoanalysts. They say that to make money. They aren't your rabbis."

"They're all rabbis. They're all saying the same thing. Do you think the rabbis, when they spoke of the Torah, were talking about a scroll? They were talking about us, about remaking our body through language. Now, listen. To manipulate the letters of the Book takes great piety, and we didn't have it. But every book is interwoven with the name of God. And we anagram-matized all the books of history, and we did it without praying. Listen to me, damn it. He who concerns himself with the Torah keeps the

world in motion, and he keeps in motion his own body as he reads, studies, rewrites, because there's no part of the body that doesn't have an equivalent in the world. Wet the cloth for me... Thanks. If you alter the Book, you alter the world; if

you alter the world, you alter the body. This is what we didn't understand. "The Torah allows a word to come out of its coffer; the word appears for a moment, then hides immediately. It is revealed only for a moment and only to its lover. It's a beautiful woman who hides in a remote chamber of her palace. She waits for one whose existence nobody knows of. If another tries to take her, to put his dirty hands on her, she dismisses him. She knows her beloved; she opens the door just a little, shows herself, and immediately hides again. The word of the Torah reveals itself only to him who loves it. But we approached books without love, in mockery...."

Belbo again moistened his friend's lips with the cloth. "And so?"

"So we attempted to do what was not allowed us, what we were not prepared for. Manipulating the words of the Book, we attempted to construct a golem."

"I don't understand...."

"You can't understand. You're the prisoner of what you created. But your story in the outside world is still unfolding. I don't know how, but you can still escape it. For me it's different. I am experiencing in my body everything we did, as a joke, in the Plan."

"Don't talk nonsense. It's a matter of cells...."

"And what are cells? For months, like devout rabbis, we uttered different combinations of the letters of the Book. GCC, CGC, GCG, CGG. What our lips said, our cells learned. What did my cells do? They invented a different Plan, and now they are proceeding on their own, creating a history, a unique, private history. My cells have learned that you can blaspheme by ana-grammatizing the Book, and all the books of the world. And they have learned to do this now with my body. They invert, transpose, alternate, transform themselves into cells unheard of, new cells without meaning, or with meaning contrary to the right meaning. There must be a right meaning and a wrong meaning; otherwise you die. My cells joke, without faith, blindly. "Jacopo, while I could still read, during these past months, I read dictionaries, I studied histories of words, to understand what was happening in my body. I studied like a rabbi. Have you ever reflected that the linguistic term 'metathesis' is similar to the oncological term 'metastasis'? What is metathesis? Instead of 'clasp' one says 'claps.' Instead of 'beloved' one says 'be-voled.' It's the temurah. The dictionary says that metathesis means transposition or interchange, while metastasis indicates change and shifting. How stupid dictionaries are! The root is the same. Either it's the verb metatithemi or the verb methistemi. Metatithemi means I interpose, I shift, I transfer, I substitute, I abrogate a law, I change a meaning. And methistemi? It's the same thing: I move, I transform, I transpose, I switch clichés, I take leave of my senses. And as we sought secret meanings beyond the letter, we all took leave of our senses. And so

did my cells, obediently, dutifully. That's why I'm dying, Jacopo, and you know it."

"You talk like this because you're ill..."

"I talk like this because finally I understand everything about my body. I've studied it day after day, I know what's happening in it, but I can't intervene; the cells no longer obey. I'm dying because I convinced myself that there was no order, that you could do whatever you liked with any text. I spent my life convincing myself of this, I, with my own brain. And my brain must have transmitted the message to them. Why should I expect

them to be wiser than my brain? I'm dying because we were imaginative

beyond bounds.”¹⁵

2. Evil in pantheistic terms

„The mind is its own place and in itself can make a heaven of hell and a hell of heaven” [John Milton, *Paradise lost* 1, 250].

A) The concept of evil in Paleolithic, Mesolithic and Primitive understanding

One of the most important experience for man is his orientation in space. In this kind of orientation man was able to have a real contact with the three dimensions of the existing reality. The importance of the three-dimensional reality was an important experience and in the same time maybe the first one that the primitive man was aware of. The experience of oriented space is very familiar to the man of modern societies. Because of man's vertical posture space is organized: four horizontal directions; space can be organized around the human body as extending forward, to right, to left, upwards and downward. This kind of experience of space oriented around a „center” explains the importance of the paradigmatic and

distributions of territories, agglomerations and habitations and their cosmological symbolism.”¹⁶

In the same time, the experience of reality as an dimensional space was the starting point for new explorations. In the terms used by the French philosopher Henri Bergson, we can assert that primitive man had the *intuition* of different dimensions of existence of new and separate realities bounded together by different dimensions. The prehistoric man already behaved in the manner of a being endowed with intelligence and imagination. Because of this the decision to kill in order to live was a very important one. Killing is not a regression towards the animal realm but a

15 The true world – and idea which is no longer good for anything, not even obligating – an idea which has become useless and superfluous // a consequently, a refuted idea > let us abolish it. [Frederic Nietzsche, *Twilight of the idols*, in Walter Kaufman, *The portable Nietzsche* (New York > Viking Press, 1954) p. 486. The same thing we can find in Derrida’s words, “the movements of deconstruction do not destroy structures from outside. They are not possible and effective nor can they take accurate aim, except by inhabiting those structures. Inhabiting them in a certain way because one always inhabits and all the more when one does suspect it. Operating necessarily from inside, borrowing all strategic and economic resources of subversion from the old structure, borrowing then structurally, that is to say without being able to isolate either elements and atoms, the enterprise of deconstruction always in a certain way falls prey to its own work. *Of grammatology*, (Baltimore, 1976). Deconstruction is a main attribute of evil. In this kind of situation everything appears as a world whose people are so exhausted in such measure they want to clean, deconstruct put everything in a universal place for an external passivity making an empty universe in resemblance of a “tormented landscape” in which none of the possible objects for interpretation doesn’t have a reference mark. In this relies the void’s prestige: from the capacity of emptying the objects of their own meanings, sucking their interpretation. The void is not the “nothing”, but this cemetery of the being in which the objects are decomposed. The objects lost their prestige of interpretation, functionality and possibility of function and now they stay in an useless manner. Regarding this kind of situation Fr. Sophrony Saharov has to say this: “many theologians of the philosopher type, remaining essentially rationalist, rise to supernatural order or rather super logical spheres of thought but these spheres are not yet divine world. They lie within the confines of human created nature and as such are within reach of the understanding in the natural order of things. Their mental visions cannot be circumscribed within the framework of formal logic since they enter the domain of metalogic and antinomic reasoning... people in this category, who often possess capacities for rational reflection, because of this come to realize that the laws of human thought are of limited capacities for rational reflection, because of this come to realize that the laws of human thought are of limited validity and it is impossible to encircle the whole universe within steel loops of logical syllogism

manifestation of a „sacrifice“ in which the victims are interchangeable.¹⁷ At Choukoytien (in primitive times) have been found skulls and lower mandibles. The preservation of these skulls could be explained as due to religious reasons. This fact has been interpreted as a proof of cannibalism,¹⁸ but not opinions agree.

Belief in evil presupposes belief in an Supreme Being and for this reason, when speaking of primitives, we can only speak of evil in connection with the most ancient civilisations (*Urkulturen*) and the civilisations of the shepherd nomads (*Hirtenkulturen*). In the case of the primitive civilisations, the Supreme Being is in connection with the cult of the moon, the sun, the human ancestors, by animism, magic, and so forth. Sometimes the Supreme Being begins to be confused with the material heavens and many of his functions are transferred to derivative divinities (*Absplitterungsgestalten*).¹⁹

W. Schmidt has distinguished three principal groups of primitive civilisations> the Southern, comprising several tribes in south east Australia; the central, comprising the pygmies and pygmoids of Africa and south-eastern Asia (including Ceylon, the Andaman islands and the Philippines); and the Northern or Arctic-American whose representatives are

[Archimandrite Sophrony, *Saint Silouan* (Saint Vladimir's Press, New York, 1999). Modernist thinking which has traded for classical realism its own spurious metaphysics of self reference, remains yoked to the fantasy of what Derrida dubs "the transcendental signified." This is a convergent object of reference to which all signs or schoolmen named, is nothing more than prevailing patterns or "syntax" of verbal signification. The semantic notion of the "transcendental signified" is but the ghost of the Greco-Christian God, a simulacrum for the "Supreme Being."

16 Mircea Eliade, *A history of religious ideas*, vol. 1 (Chicago, 1978), p. 3.

17 In this context, man manifested his inner sense of guiltiness towards a higher state of being, for this reason all the primitive religions say in killing a way for an "expiation" with a supreme force, energy or being.

18 In this way, A. C. Blane has explained the mutilation of a Neanderthal skull found in a cave at Monte Cicero> the man would have been killed by a blow that broke his right eye-socket and the whole would later have been enlarged so that the brain could be extracted through it and eaten ritually (Eliade, p. 9). Many tribal civilizations preserved today have similar attitude towards this kind of situation and they are subject to further investigations and analysis.

19 W. Schmidt, *Handbuch der Methode kulturstritschen Ethnologie. Mit Beiträgen von W. Koppers* (Munster, 1937) and many important articles in *Compte rendu de la semaine d'Ethnologie religieuse*, 5. Vols., (Paris, Bruxelles).

found northern Asias and are also disseminated among Eskimos and the American Indians.²⁰

The inhabitants of the Northern part of Central California and among the Algonquians, mention a very typical representative of the evil principle. In California evil is identified with prairie wolf (Coyote)²¹ and goes by this name. He often appears in myths in a human form. He comes on the scene when the Supreme Being has almost finished the work of creation. He attempts to spoil the divine work or to appropriate something for himself. Some myths picture him as the one who have brought death into the world: a thing not willed by the Creator.²²

In the myth of the Lenapes (Delaware), an Algonquin tribe, it is related how the Great Spirit created the earth and the heavens, along with the sun, moon, and stars and lastly men and animals. But this myth continues: „an evil being, a very potent magician came to earth secretly. He brought with him injustice, sin, unhappiness; he brought tempest, disease and death.” After this it is mentioned an incarnation of this spirit into a great serpent who caused a great inundation in which some of the men were devoured by marine monsters and other were saved by their ancestor Nanaboush on a turtle.

The ideas presented in myths about primitive deities and evil, are certainly very far from being clear and systematic; they often become obscured on account of migrations and mingling of myths. The adversary of the Supreme Being is confused with the first man or with the culture-hero; at times he is the Supreme Being itself, who becomes the creator and so on. But a very interesting thing to put in evidence that the adversary is all the time there in spite of the fact that we cannot establish the origin of this evil being and also it is not specified if this being is independent of the creator. What is important is to see that the problem of the origin of evil already „haunted” the minds of the primitives. But by the whole this problem has remained unsolved. Primitives have found the explanation of the multiple imperfections and deficiencies of this world in the existence of an evil being who has spoiled the Creator’s work. The primitives are far from successful to deal with the difficulty of explaining from where this evil being comes.²³

For some of the primitives, evil exists everywhere in nature: its order underlines the structure of all things, we can say from molecules to galaxies, from the smallest virus to the the largest whale. Despite their separation

20 Fr. Ouhard de la Boullaye, *Etude comparée des religions* 3rd edition, (Paris, 1929). Vol. 2, pp. 214-223.

21 *Canis Lyciscus latrans*.

22 Most of the present information is taken from W. Schidt, *Der ursprung des Gottesidee*, vol. 4, (Munster, 1935), pp. 214, 248/9, 290, 390, 412.

from the natural laws of the universe, an universe which was based in many upon created systems of logic conceiving evil. Threse primitive systems of understanding of evil, although initially derived from natural forms ofen exceed in complexity and ingenuity and wrwe imbued with magic powers and profound psychological menaing.²⁴ The understading of the fact thatr there is evil ion this world was perhaps one of the earliest manifestations of a nascent „spiritual civilisation”.

In primitive times, understanding of evil was considered to be a branch of magic. At that early period, „magic,” „science” and „religon” were in fact inseparable, being part of the corpus of skills possessed by shams or medicine men [primitive priesthood]. Durkheim Gurvitch, Halbwachs and other of the French school of sociology related the rise of magic to the „generalisation of mana”²⁵ – new religious symbol whoch reflected society’s advance from ramshackle moasic of polysegmental local groups, each with its own kindered religion – to a more articulated and hierarchical „tribal structure.”²⁶ Arnonld Hauser²⁷ thinks that bodies of black magic as a possible „expiation” and „cooperation” with evil, split off from religion in Neolithic [we do think that the fist cultic religfious manifestations as an organized sacred corpus appeared in Neolithic]. It was then when the black magic grew up more aggresive in sorcery and sorcery gave rise to medical

23 The present observations was formulated by Joseph Henninger in an article titles “Primitive religions, (New York, 1952(, pp. 105-120.

24 Pennick, Nigel, *Sacred geometry-symbolism and purpose in religious structures* (Wellinborough; Trunstone Press Limited, 1980), pp. 7-8: “the earliest religions of humanity were focused upon those natural places at which the numinous quality of the earth could be readily felt: among trees, rocks, springs, in caves and high places. The function of the priesthood that grew up around such sites of natural sanctity was at fist interpretative. Priests and priestesses were specialist who could read meaning into auguries and oracles, storms, winds, earthquakes and other manifestations of the energies of the universe.

25 I am using the word mana in relation to its Sanskrit root manas, meaning “mind” or the consciousness, which can reflect upon itself. This concept is a part of a mystic doctrine of creation known as *anthropocosmic* a doctrine which is fundamental to the esoteric tradition in philosophy since the earliest times [this kind of teachings were restated in modenr5 times by Rudolf Steiner, R. A. Schwaller and others].

26 Halbwachs, M., *Sources of religious sentiment* (New York, 1962), pp. 70-72.

27 *The social history of art* 1, (New York, 1951). pp. 3-15.

magic to protect the self. This kind of self gives to us the first clue of the idea of the Cosmic man, which is echoed in contemporary science in the concept of the hologram which demonstrates that each fragment of a whole contains the constituents of the overall structure of the whole.²⁸

Without any further investigations, it seems that this kind of approach bordered in pantheisms and it must be said that many of the primitive conceptions about evil are pantheistic in the sense that there is no real distinction between the principle of good and evil. Evil is mostly regarded as a „confusing“ dimension that stays in connection with good. But to a certain extent this kind of pantheistic understanding of evil rises because of the fact that there is also a specific confusion in clarifying these two distinctive realities. For the mind of the primitive man, good and evil are two distinctions hardly clarified and because of this in most of the situations he sees reality as an undifferentiated whole. His conceptions about reality are based on certain mystic feelings. Thrilled by the dominion of instincts and pleasures. The confusion of understanding evil in primitive society was made by the faculty of „imagination“. Imagination is according to scholastic psychology, one of the four internal senses distinct from *sensus intimus*, *sensu aestimativus*, memory and spiritual intellect.

The image of evil in primitive man is object of endless controversy. The problem is very complex and probably insoluble. For the primitive man evil – the experience of evil – requested a kind of psycho-physical faculty. To think that this kind of perception can be reduced to the physiological functioning of the brain is an unwarranted and misleading assumption, though it is quite clear that this kind of operations postulate a material basis. The perception of evil it can represent what has in some way passed through the senses. In the case of normal primitive subjects – we refer to those who didn't suffer from cerebral fatigue, mental disease etc – visual images are the most numerous and the most perfect.²⁹ These images of evil are a product of creative imagination which is of considerable importance for the psychology or artistic and intellectual initiative. This image brings

28 “In the ancient science the metaphoric application of the notion of anthropocosmic was the basis for astrological philosophy and alchemy it may be found again as the search for the Philosophers' stone [which to the understanding of the present paper is just a more complete shape of fetish, taboo and totem], that part in which the whole may be found.” Lawlor Robert, *Sacred geometry* (New York: Crossroad, 1980), p. 91.

29 Leroi-Gourhan (his book, *les religions de la prehistorie*) has established the chronology and morphology of Paleolithic works of art that include certain representations of evil, which he divides into five epochs beginning with 1. *The prefigurative* period, followed by 2. *The primitive period* in which strongly stylized figures appear; 3. *The archaic* period characterized by great technical mastery; 4. *Classic* period with a realism of forms that is carried very far and 5. *Late period*.

us in contact with the mysterious region, which is designated by very indefinite and certainly collective name of „subconsciousness.”³⁰

It is necessary to say that many images of evil are quite incomprehensible. The characteristics of hallucination throw some light on the mechanism of how evil was perceived by the primitive mind. We must remark that hallucination takes place in cases of extreme fatigue, when certain cerebral centers appear to be paralyzed by poison and because of the influence of toxic stimulation. In this case, the image is very impressive and the primitive mind must have been experiencing a very externalized shape of intellectualized evil.

It is quite certain that primitive humans, possessing less of the critical sense of fewer acquired cultural and mental associations, readily believed whatever came into their minds. Primitives weren't conscious of the developed rational criticism demonstrating the logical impossibility of externalizing the images concerning evil. For this reason many of the evil images are neutralized by antagonistic similarities which owing to the character of their object tend to issue in action of an opposite sort.

In 1884 Edwin A. Abbott wrote his book *Flatland* in which he used the method of developing the intuition of the fourth dimension: Plato's allegory of the cave can be seen as a prefiguring concept in *Flatland*. We know that we live in a three-dimensional world. Let's try to imagine a two-dimensional world. Let's imagine the surface of a soap bubble. That surface is two-dimensional. In this two-dimensional world there are beings. In that world people will be as squares and other geometrical figures.³¹ A square can move up/down or left/right or in any combination of these two types of motion but he can never move out of the surface of the plane of the soap bubble. He is completely oblivious of the existence of any dimensions other than the two he knows and when a three-dimensional sphere shows up the two-dimensional square has a rough time. Let's imagine that the three-dimensional sphere will pass through the two-dimensional plane. This is how the square-being will see the three-dimensional sphere sinking into the soap bubble. At first the sphere with the soap bubble the square sees a point. The sphere continues its motion and the point grows into a small circle which becomes larger and then smaller. After this the process is repeated backwards and finally the sphere shrinks back to a point and then disappears taking with it a huge quantity of matter. For the two-dimensional being this event will be a very strange apparition. It will be

30 The Abbe Breuil given celebrity to the "Great Magician" of the Trois Freres cave, an engraving of 75 centimeters high cut into the wall. It shows a figure with the head of a stag, bearing large antlers, but with the face of an owl, the ears of a wolf, and the beard of a chamois. Only the lower limbs, the sex, and the dancing posture indicate that the figure is that of a human being. The figure can be interpreted as a *Lord of a wild beast* or as a sorcerer personifying him.

31 We used the printed edition in (Dover Publications, inc.,) New York, 1952.

neecessary for many years of analysis and all kinds of geniuses to understand this kind of phenomenon. Many two dimensional generations of mathematicians, mystics and scientists will try to understand the „mystery“ of this kind of appearance till they are going to reach the conclusion of a three dimension space. The three dimnesional space is penetrated for the mind of the primitives by being from the forth dimension [demons, angel, spirits and so on]. We do think that the primnitives had a very clear intuintion of this kind of space. Evil is in this case a penetration of being and realities from a different dimension, from a different reality than this. In 1957 Hugh Everett develops the theory of *paralel universes*. A human being dwells only in one of these universes and cannot perceive the others. The „ordinariness“ of quantum facts in spite of the real existence of multiple universes is accounted for in Everett model by the fact that each human observer perceives only a single universe. We do know know why human perception is limited to such a small sector of the real world, but it seems to be an unavoidable fact. We are not aeare of these alternate world, but our own universe would not be the same without them. For the primitive man the world seems to be a continually proliferating jungle of confliecitng posibbilitirs, each isolated inside its own universe.³² Carl Raschke³³ stressed that the phenomenon in question may be the only from beyond the earth, but outside from the matrix of space, time and matter. This is a truth fully accepted by many theoretical psysicists: everything that falls withing the range of normal, epirical science may be only a thin strang of inteligibility interwoven within hidden alternative folds of reality.³⁴ The demonic „visitations“ or intrusions may be traced back to some hyperdimensional point of origin. Furthermore, for the primitives, the „demonic visitors“, rather than systematically „studying our ways out of magisterial curiosity may be working with systematically „studying“ our ways out of magisterial curiosity may be working with methodical dispatch to make primitives transparently conscious of it if not „elevate“ them toward in chihc they move and have their bieng. Sir James George Frazer (1854-1941) exemplify

32 According to the *Theory of the hyperspace* before the Bing Bang, our cosmos was actually a perfect ten dimensional universe, a world where interdimensional travel was possible. This ten dimensional universe has “cracked” in two, creating two separate universes, a found and a six dimensional universe. The universe in which we live was born in a cosmic cataclysm. This theory predicts that our won universe still has a dwarf twin, a companion universe that curled up into a small six dimensional ball that is too small to be observed.

33 Cyber biological studies of the imaginal component of the UFO Contact experience (Archaeus, vol. 5, 1989).

34 David Bohm, *Wholness and implicate order* (London, 1980).

this. In the island of Rook, between New Guineas and New Britain, when any misfortune has happened, all the people run together, scream, curse, howl, and beat the air with sticks to drive away the devil, who is supposed to be the author of mishap. From the spot where the mishap took place they drive away him step by step to the sea and on reaching the shore they redouble their shouts and blows him in order to expel him from the island. The native of New Caledonia are said to believe that all the evils are caused by a powerful and malignant spirit; hence in order to rid themselves of him they will from time to time dig a great pit round which the whole tribe gathers. After cursing the demon, they fill up the pit with earth and trample on the pit with loud shouts. This they call *burying of the evil spirit*.

B. Understanding of evil in hinduism

Many cultural and theological elements from today's world are taken from Hindu Religion. We can assert that – consciously or unconsciously – our modern world is impregnated with this kind of Hindu religious elements recognized in the recurrence of some patterns in a Western shape [the only thing that the author of the present paper does not fully apprehend is how is possible that so many theologians use this kind of systems of thought without questioning if they are really unlimited, not too many are „limited“ to see if their systems are really authentic in the new philosophical and theological relations that they create. The general explanations we are able to give is not fully satisfactory in itself – is that these new theological-ethical philosophical systems prove to be an **immature spirituality** and unprepared to face the roughness of history.]³⁵

Materialism shows that supersensible things are void of meaning that sensations are the sole norm of meaning and that inference is valid only if used for clarifying the data of experience. These views came from **Uddalaka** in the 9th century, but they are clearly articulated in the doctrines of some **Sramana** or Wanderer sects, three centuries afterwards, as far as the denial of supersensible is concerned. This materialism has a communist shape when matter – qualified as **nature** – is defined in an impersonal matter under the aspect of the eternal laws of nature. For this reason Communist³⁶ system created a kind of *empirical psychology*. The whole universe is reduced to matter or electrons or energy and the brain to a machine, a wonderful

35 Jose Preira, *Hindu theology: a reader* (New York, 1976), pp. 26/30. Regarding the question when the West's modern age begins the author of this book says that with the Copernican revolution started not only the "modern" age but also "the supplanting of the Greek ideas of the universe by the Indic" [p. 26]. In Buddhism space constituted a numberless world systems called **Sasha world**. In this perspective Copernicus and Galileo give scientific shape to marvelous discoveries and clear demonstration of what Hindu religion presumed through intuition and cosmic imagination.

machine: the consciousness reduced to an energy merely emanating from the brain, and of course non/existent in the universe apart from it; and which reduces the universe to a universe of quantity and intellectual abstractions where in the end all things are dust and death.

Skepticism [for some people the only direct borrowing of Greek thought from Indic] was introduced into West by a soldier from Alexander's Indian campaign, Pyrrho³⁷ [4th – 4th century BC].

Idealism [appears especially in Germany reaching its zenith with Hegel]³⁸ was developed by the Buddhist and consummately formulated in the third and fourth centuries AD by **Asagha** and **Vasubandhu**.

According to some modern opinions [German scholarship] Origen's doctrine of *apokatastasis* may be an *infusion* of nirvanic ideas, but things are not clearly stated so further investigation on the issue are mere speculations.³⁹ In this view, apokatastasis, is a very subtle form of pantheism,

36 A very good analysis is found in Frederic Engels, *Dialectics of nature*, (New York, 1940), chap. 7, p. 241. "Nothing is eternal but eternally changing and eternally moving matter and the laws according to which it moves and changes.

37 Pyrrho's theories are a Greek version of some early Buddhist and Jain dialectical ideas, ambiguously developed in Greece by the Skeptic Carneades [3rd and 2nd century AD and unconfused in India by the Buddhist Nagarjuna in mid second century AD]. **Among the procedures is the undermining of the foundations of theology and metaphysics through the disclosure of their supposed antinomies formulated with expertise by great Nagarjuna and in the West proudly attributed to Kant. [also the eliminating of the thing in itself as a knowable,** common in the Buddhist doctrine also [in the West] one of Kant's great discoveries.

38 This idealism is a major philosophical concept without Greek precedent, later revived in the English speaking world, there supplanted by the realist and nominalist philosophies [as brilliant analysis of Idealism the two articles wrote by Fr. Georges Florovsky show the relevance of the general structure of idealism. But in Fr. Florovsky's perspective there are not too many common points between Idealism and Eastern religions. In our perspective idealism is connected with Hindu and Buddhism, in fact the same content, the real difference being one of shape.

39 *Apokatastasis* is a subtle pantheism in a Christian shape. In his commentary on the *Bhagavanta Purana* Vallabha says: "at the time of dissolution Matter is dissolved in God and the demons are thereby dissolved in him also> in consequence they are united to God> they cannot then fail to experience joy, can they?"

the totalitarian Buddhist shape of Christianity. In Hindu understanding demons are connected with the matter not with God. In this case evil is manifested in a kind of „delusion diversified through a differentiation in effects“. Reality [because the demonic powers that are within] is **bipolar** [this theory is state in the *Upanishads* around 9th century].⁴⁰ The upanishadic understanding can be presented in two modes of subsistence: 12. Substantialist mode [is sponsored in the West by Spinoza] – the traditional model of Hindu theology – claims the changes in this world are but that changes in this world [the so called *process of becoming*] constitute the concrete or the moving aspect, while *the immutable aspect remains abstract or ineffable*.⁴¹

Yogic interiority is an archetype unknown to the West that says that the self can be experienced immediately through a kind of intuitive awareness that can be reached through gradually eliminating the multiple concepts of phenomena by means of a systematic control of mind and body. The transplanting of this archetype into the mentality of the West was the work of Jung, who through the practice of depth psychology has done in the 20th century what the Hindus did in perhaps the 8th century.

Hinduism has two main gods, Shiva [cult having as cult Shaivism] and Vishnu [having as cult Vaishnavism], Shiva is terrifying, almost consuming, vitality, embodied in libidinousness and destructive power and expressed through images of poison, fire and death. Shiva is **Eros** [love] and **Thanatos** [death] in one. Intoxicated, frenzied, obsessed by dance and by love making, the god – covered in an elephant hide, surrounded by herds of wild beasts

40 “There are two kinds of Brahman, the formed and the unformed, the mortal and the beyond.” *Brhadaranyaka Upanishad* 2, 3, 1. A very good edition we used for this study is *The Upanishads* (Baltimore, 1965) pp. 127-133.

41 Some of the elements of the Hindu theology can be reconciled in two major contemporary versions> process theology and dialectical metaphysics. [Its is relevant for the present paper **that evil has the greatest charisma to create dialectical theological systems**]. As it is stated by many Fathers of the Eastern Orthodox Church no one is so brilliant like evil entities in creating misinterpretation and theological pseudomorphosis when comes to distortion of the Orthodox understanding of realities. It is also in the interest of the present paper not to enter in the evil dialectical game of modern and post modern theologies. Pure evil is madness. We can say that the only way to escape from this mental theological game performed today by many so called “professional theologians” asks for a understanding of the noetic function [that goes beyond any kind of limited intellectual perspective, able to have access to the guidance and inspiration of the Holy Spirit. Tragically enough this function doesn’t come along with too many theologians nowadays. And if it comes has only one of the two needed noetic attributes: **intensive and extensive**.

and thropngs of fiends and adorned with serpents and skulls – lives in cemeteries, amid cremation fires, himself smeard with ashes from corpses and accompanied by female counterparts, the *Saktis* or energies as fierce and sanguinary as himself.⁴² Vishnu is a nice and loving divinity. Borth they form a dualistic pantheism. Reality has riches far in excess of the power of the human mind to grasp it trough a pantheistic system, and the oder that this mind can impose on the complexity of things can never be absolute or complete as thse pantheistic systems think they can do. Thus the pantheistic understanding of reality grows with the number of viewpoints from which can be apprehended. The harmony perceptible from one pathteistic view point is what we may loosely call a system. Other pantheistic systems may be erroneous in the view of any of them, but error – in this case, if nothing else, the discipline of pantheistic school would say to us – aserves to focus attention on a certain aspect of reality, through overemphasis which might otherwise eluded the human mind. As we can see in Hindu stuff, nothing can be certainly known. Even the error becomes the way of a certain „devilish“ dialectical progress. This progress is a regression into a void of meaning and without too many details this void is an act of inner illumination. **Nothing becomes the final stage of divization.** This state of divinisation through nothingness is the sublimest dream of evil. If deification means a full accomplishemt of the being of God, demons they hate that and want to fullfill themselves in nothingness as an infinite regression into the primordial state, *creation ex nihilo*. Because the overturn is impossible, even tries to distort reality in multimple variants till the core ofd this creation – God and his uncreated energies – a becomes oblivious, unecesary and a mere banality. Hindu theology opposes the full pontential of being in God through deification, with the full potential of nothingness through an infinite regression in a devilish hell. This gell will never be able to fully go back into nothingness – the heideggerian non-being – and for this reason hell wii be eternaly existent as an infinte negative regression. Regression is pictured in the light of the Self who becomes in this way deified:

„Now it is the self which is controller of all, of this universe, whether it is at all,. It becomes not greater by good deed nor less by evil need. It is overlord of creatures: it is the Lord of the world; it is the guardian of the world; it is the dyke that holds apart these worlds, lest they should crash together [i.e., it keeps the world order from falling into chaos]. This is what they look to know through the repetition of the Vedas, through celibate life, through asceticism, faith, sacrifice, and fasting. When one knows all these he becomes a Muni [„silent sage“]. This is which wandering ascetics seek as their heavenly world when they wander forth as ascetics. Therefore those

42 This sounds like John of the Cross: “Supreme Fire which trough possessing infinite power to consume and annihilate you does not, it is certain consume you, but consummates you incommensurably in glory.” *Llalma de amor viva*, stanza 2, no. 5.

Brahmans of old, learned and wise, desired no offspring, thinking: what shall we do with the offspring we who possess the Self, this [equivalent of the Heavently world [in which the traditional object of beggetting sons]? Abandoning both the desire for sons and the desire for possessions and the desire for heaven< for both are nothing but desires. This Self is described as Not Not. It is ungraspable. It is indestructible, for it is not destroyed. It has no attachment and it is unfastened; it is not attached and not unsteady. For it, immortal, passes beyond both these two states [in which one thinks]. For this evil I have done evil, for this reason I have done good or evil things that are done or left undone; its heaven is not lost by any deed. This is meant by this verse: this is the constant greatness of the Brahman [the knower of Brahman]; it increases not nor becomes less by deed. This greatness is the basis of which one now knows it should seek to find; having found it one is not stained by evil deed. Therefore one who knows this becoming pacified controlled at peace, patient, full of faith should see the Self in the Self alone. He looks upon everyone as it. Everyone comes to be His self; he becomes the Self everyone. He passes over all evil< evil does not pass over him, he subdues all evil, evil does not subdue him. He is free from evil, free from age, free from hunger, free from thirst, a Brahman, who has this knowledge.⁴³

Brahman is the universe, God in his transcendence and immanence is also the Spirit of man, the Self in everyone and in all, Atman. Thus the momentous statement is made in the Upanishads that God must not be sought as something far away, separate from us, but rather as the very inmost of us, as the Higher Self in us above the limitations of our little self. In rising to the best in us we rise to rise to the self in us, to Brahman, to God himself. Brahman is described as immanent and transcendent within all and outside all. If All is imagined as a triangle, the apex might be imagined as God transcendent, who in his expansion created matter out of himself, not out of nothing, and thus becomes immanent until the end of evolution when the immanent has all again become transcendent in an ascension of evolutions towards him. If we ask Hindu theology why is there evil? The answer would be – in the light of what we have said – for the joy of good arising from it. In other words for Anadam, the pure joy.⁴⁴

43 *Brihadarnayaka* 4, 4, 24, 28.

44 The character of the Hindu conception is deceptive. No personal divinity is revealed in it. Matter is one with God and God is one with everything. In spite of this “sophisticated system of understanding reality as a created uncreated entity” the final perspective of evil is certain. Brahman can be called Yoga too. But finally all this huge cosmic process is deceptive because it is just a mere illusion. In other words it is nothing. Because matter and the lower personality have only a relative reality – our personality, that personality that is given – in Christian terms from God has been considered unimportant and neglected.

The law of evolution, called Karma explains the apparent evil in the world.⁴⁵ There is a law of cause and effect in the moral world. We are the builders of our own destiny and the results are not limited to one life, since – according to Hindu theology – the soul was never born and will never die and for this reason he must come again and again and take itself a body,⁴⁶ so that the lower self may have the reward of its works. Good shall lead to good and evil to evil. From good, joy, joy shall come and from evil shall come suffering. Thus the great evolution flows on towards perfection. What aspect of perfection we are not told. What we know for sure is that perfection *has no personal consistency*. **The hindu perfection consists in nothing.** Nothingness is the final criteria for perfection. Any perfective criteria in order to be proved has to define itself on certain personal grounds. On this perfection that a person may attain through systematic Yogic practice, has to have a logic that is able to make sense even for common people not only for those who already attained illumination. This system of understanding the reality from Hindu perspective is – as they say – deceptive and just a mere illusion, maya. Thus the whole creation becomes a great real game of cosmic proportions. Finally nothing matters, everything does. There are no final conclusions in Hinduism.⁴⁷ The whole creation is going to be destroyed and many times recreated.⁴⁸ The entire phenomenal world is illusory, since its existence results from the false imposition of qualities of Brahman. The sole reality of the impersonal Brahman is devoid of all qualities [nirguna] resulting from maya [illusion] finally illusion itself. In Hinduism the symbol of illusion is represented by female [goddess Sakti].

45 We suspect that in Darwinism – consciously or unconsciously – there are many elements taken from Hindu theology. Darwin himself explains the world in terms of an evolutionary process. To a certain extent the same pattern applies to Pierre Teilhard de Chardin who explains this Roman Catholic perspective.

46 Again we can find another element that has received the shape of a Christian heresy; the preexistence of the souls and a Greek doctrine of metempsychosis.

47 According to our own view, the main positive aspect of Hindu theology is that – at least for an inquisitive mind – recognizes no theology at the end. Everything was just an illusion. Evil has the same interest to declare that at the end there is nothing. For those people who say that evil is winning in this world and they sold their souls and futures to evil – no matter what way they choose to do that – they have to take into consideration that evil is self-destructive. The illusion of power, precision, control, pleasure remain just illusions. The essence of evil in this sense consists in self-annihilation. In this sense Rabindranath Tagore was right: *for the world is not atoms or molecules or radio activity or other forces, the diamond is not carbon and light is not vibrations of ether. You can never come to the reality of the creation by contemplating it from the point of view of destruction.*”

She is the personification of the maya, the magical power of creation and illusion in other words the female manifestation of Brahman, the divine mother who has brought forth the world of samsara and who will destroy it at the end.⁴⁹ The culminating moment of this destruction liberation happens when somebody attains Purusha [it is identification with the great cosmic plan that goes beyond the stage of Prakriti or the natural state]. This is what is called the final passage or liberation [moksha], also called the „**instantaneous or total end of the world.**“ [atyanika pralaya]. In this process the individual sooner or later ceases to exist and is dissolved into the various entities from which he was formed and which themselves will cease to exist when the universe is reabsorbed and returns to nonbeing.

Magic powers are very important in Hindu theology [its practical aspect Yoga]:

„The yogi who has perfected the Siddhi(s) thus acquires powers „which belongs to the gods“ [jnana-shakti], that is to say omniscience as well as powers of the action [krya-shakti] which are 9 in number:

1. **Anima** [atomization],⁵⁰ enabling the perception of the infinitely small, the structures of atoms
2. **Mhima** [immensity], enabling one to see the exterior, the structure of the galaxies

48 “The period from the beginning of Brahma creation to the destruction of the world is called a day of each of them lasting 12.000 years of the gods or 4.320.000 human years [one human year is one day of the gods, 360 human years is one year of the gods] Each Maha Yuga of 12.000 years of the gods is divided into four lesser Yugas of declining length: the jrita yuga lasting 4.800 years, the Treta lasting 3.6000 years, the Dvapara lasting 2.400 years and the final Kali yuga lasting only 1.800 years of the gods. During this period dharma steadily declines from its initial perfection in the Krita Yuga.” Thomas Hopkins, *The Hindu religious tradition* (California, 1971), p. 101.

49 There is a whole negative aspect for human experience from an Orthodox Christian perspective in Transcendentalism another aspect of Hindu theology reflected in an unusual sexual mystic devotion. What we can assert is that in this practice of the Hindu theology, the sexual intercourse is a way of mystical progression in deification.

50 According to modern data, “the number of cells which make up the human body is 3×10^{12} or 30 billions of billions. [Hubert Reeves, *Pacience dans l’azur*, p. 122. According to Hindu theory, this figure should be similar to the number of cosmic cells or galaxies that constitutes the Cosmic man. It is interesting to notice that this huge pantheism has a personal character but this one is with cosmic proportions.

3. **Garima** [gravity] permitting one to assume an enormous weight
4. **Laghima** [lightness], permitting levitation
5. **Prapati** [ontainment] permitting one to obtain and object whether it may be
6. **Prakamaya** [at will] enabling one to transport oneself to any location
7. **Ishitva** [dominion], the power of control over the natural world, enabling one to arrest wind, provoke rain or storms
8. **Vashitva** [holding's one power, permitting one to have power over any being; hypnotism is an elementary form of it
9. **Yatarkamavasayitva** [transformation at will], allowing the adept to take any form, that of a god, a blade of grass.⁵¹

The destruction of the world is described in the epic Purana. The modern description of this end is of an atomic war.⁵² What is interesting is that in India even in modern times, religions require human sacrifice. To avoid wars, cataclysms and hecatombs, men should offer victims to the gods.⁵³ In Hinduism, intoxicating liquors [madhya] are means to attain artificial deification. A state of drunkenness is a useful preparation for ecstatic rites, obliterating material preoccupation. The intoxicant most commonly employed in tantric ritual is called Vijaya,⁵⁴ its effect is considered to be aphrodisiac [uttejaka]. Drugs are considered beneficial in Hinduism. The Hindu theory is that a living being is a biochemical factory and the phenomena of perception, of sensation, of pleasure and pain, of memory and even thought can be regarded as reactions resulting from the activity of chemical components that act on the cells of our nervous system and brain. The substances called drugs – stimulants, depressants – correspond in Hinduism to entities who come forth from the divine plan and who are

51 Commentary of the Samkhya-Karika, 23.

52 According to Jonathan Schell in the first hour of an attack...dazzling fire balls would appear out over metropolises, towns and suburbs like so many stars more blinding than the star itself; simultaneously most of the inhabitants would be irradiated, crushed burnt alive. The thermal radiation would subject more than 1.500.000 square kilometers to a heat of 450 calories per square centimeter – the temperature at which human flesh is carbonized.

53 This practice is described in details and motivation in Kalika Purana. In the 16th century, the king Nara Narayana in North Bengal had 150 men sacrificed during the course of a single ceremony.

54 A drink made out of Indian hemp, today called bhang, A Bharati, *The tantric tradition*, p. 52.

endowed with personality, consciousness and autonomy. Drugs entice in human being a demoniac state, a possession. This is why the drugged person is no longer master of himself. In hinduism there is a spirit of tobacco, a spirit of hemp, a spirit of peyote, a spirit of the poppy, a spirit of wine. The irrational and immoderate intrusion of drug singlans the imminent end of the species at the ned of the Kali yuga.

B) Understanding of evil in Buddhism

The main Buddhist principle for initiates is: *work your own liberation*.⁵⁵ Everything has to be accroding to your own perception and feelings. Buddha himself said: „*accept my words only after you have examined them for yourselves; do not acxcept them simply vecauyse of the reverence you have for me.*”⁵⁶ It is very interestin this vision of Buddha and has greater impact on the Eastern civilisation, but in itself is a kind of syllogism. It would be impossible for a person to accept buddhism on these grounds. To venerate Buddha you have to have a certain knowledge about him and after that, maybe, you will start veretating him words and deeds. But Buddha - without any presumative dialogue - takes himself as his own authority. This is a contradiction with a very intresting aspect in our analysis of him; the fact that Buddha at no other time claimed to be anything else but a human being. Hisd teaching revolves around the problem of human suffering and to a point which calims wa way this problem can be solved - without the aid of a supernatural force.⁵⁷ Buddhist morality is in fact a humanist morality; it is based on an individualistic understanding and on conscious inofrmed choice to follow this way rather than that. No external agent is invoked; one is not asked to obey the commandments of God; neither feat nor love are involved. Everything that really matters is You. Opposite to hindusim buddhism does not use drugs, drinks and any king of sensitive stimuli. Budhhist psychology reconiyes 6 dominat character drives, the first 3 being *akusala* [unskilfull and unhealty] and the second 3 being *kusala* [skilfull and healthy].

1. **Lust:** desire for pleasure, past; present and future; greediness and selfishness
2. **Hatred:** the tendency to reject, to wish to destroy; hatred can range all the way from hatred to brutality
3. **Delusion:** the incapability to distinguish between that which leads to happiness and which leads to sorrow

55 *Dhammapada* v. 276: *tumhehi kiccam atapam*.

56 *Tattvasangraha*, vol. II, Gaekward Series, no. xxxi, 1926, v. 3588.

57 H. Saddhatissa (*Tripitakaraya Pandita*), *The Buddha's way* (New York, 1971), p. 14.

4. **Faith:** the tendency to truth others, to have confidence in oneself, to seek out that which is wholesome
5. **Wisdom:** the tendency to see clearly without cynism or sentimentality
6. **Discrusiveness:** versatility of interest; also the ability of handle concepts.⁵⁸

In Buddhism, evil is an existential stage of life: „let no man think lightly of evil, saying in his heart it will not come to me” *Dhammapada* ix, 122. Evil starts in one’s mind and after that as a projection happens in reality. The immediate consequence of evil is hell. Freedom from evil gives to the person a Niervaning stage: „some people are born again; evil does not go to hell; righteous people go to heaven; those who are free from all evil propensities attain Nirvana.” *Dhammapada* ix, 126. But a major issue in Buddhism is the **Doctrine of the Void**. The first systematic exposition of the doctrine of the Void was by Nagarjuna [usually put in 2nd century]. Void means absolute extinction of life and a simple worship of the memory of the founder of life. In this matter salvation becomes an annihilation of eternal life. Another presentation of this doctrine is the *prajnaparamitra* sutras. The doctrine is stated but it has been termed „**seer nonsense**”.⁵⁹ This doctrine claims that senses give to us only the experience of *transient phenomena*. Nothing is real because everything is in a continuous change and differentiation. A disciple who has achieved the fruit of Entering the Stream does not think that he has attained it. This doctrine is not acceptable even for some Buddhist.⁶⁰ In other words, one does not have to rely on the perception of things but on perception of non-things. And the perception of

58 In Buddhism there are 4 vices that conduct evil: 1. Destruction of life; 2. Stealing; 3. Sexual misconduct; 4. Lying. Evil deeds are committed in Buddhism out of partiality, enmity, stupidity and fear. There are some other things that must be mentioned: indulgence in intoxicants which causes infatuation and heedlessness, sauntering in streets at inappropriate hours, frequenting degrading shows, indulgence in gambling which causes heedlessness, association with evil companions and habitual idleness. From these things there is all evil. The *Dhammapada* has a chapter concerning the Buddhist views about evil, ix, 116-129.

59 Edard J. Thomas, *The history of the Buddhist thought* (New York, 1971). p. 214. Dr. Har Dazyal called this doctrine “puerile logomachy” in *The Bodhisattvas doctrine*.

60 Tathagata is a name of true suchness (bhutatathata) it is the name of the law of non-arising, of the destruction of things and if the utterly non-arisen. *The history of the Buddhist thought* p. 215.

non-things has being called non perception of things. Also we are told of those being whose intelligence is beyond those of „low disposition.”

Another attempt to understand this doctrine is made in the *Ashtasahasrika-prajnaparamita-sutra*.⁶¹ In this context the bodhisattva [the one who is practicing the perfection of wisdom] must learn that in learning the form no imagination though the thought of enlightenment. This is so because **his thought is non thought**. This non thought is neither existence nor non existence is not self imagination.⁶² This buddhism is the dream of european nihilism.⁶³ The buddhist monk first meditates on the emptiness of an empty place and then on the eight stages of concentration, each of which is empty with regard to the former, until he rests in signless (animitta) concentration of mind. Here the void is purely psychological. In Buddhism we can find emptiness of mind and Zeno's conclusion that „motion is impossible” what comes in Buddhism is just the destruction of this world and empty words.⁶⁴ Buddhist mysticism goes so far as to say that **following the moral rules may lead to hell and the ten sins [against God's commandments] to heaven**.⁶⁵ This happens because because of the self existence of entities is found. In this case if there is no self existence, there is no real existence. The existence of any casual relation is denied.⁶⁶ The buddhist mystic in the long prepared ecstasy has beheld and grasped the all unity, and although he awakes again to normal life ie., is again brought back to the distinction of subject-object, perceives colors, sounds and so on, „yet his consciousness of reality is fundamentally transformed by post/ecstatic retrospection, just in this sense that now

61 i.e. *The perfect wisdom in 8,000 verses*.

62 “Profound is a name of void, of singleness, of the undetermined of non-accumulating, of non-arising, of non birth, of non passion, of cessation, of departure.”

63 According to O. Franke, nothing but negativism was ever taught in Buddhism, Festschrift E. Juhn, p. 336.

64 For certain reasons many scholars associate Immanuel Kant and his nominal world with Buddhism. Here we can recognize another pattern in the European thought taken from the Eastern religious tradition.

65 This kind the claim shows to us the absurdity of the Buddhist teaching in which everything is relative after which everything is against the natural order of things.

66 This philosophical understanding was introduced in modern terms by David Hume.

everything actual appears empty and unreal, dreamlike and illusory.⁶⁷ **In this perspective the human being is as unreal as the son of a barren woman!** When this man dies, he falls into the great hell, because although all things are unoriginated he imagines them as real.⁶⁸ even in this existence the body is like an empty village, in which the senses run about like 6 thieves and that conclusion is that all things are void and have arisen through conditions from ignorance.

The etymology of the term nirvana is from va, to blow as wind and the preposition nir used in a negative sense: it means in Sanskrit calm and unruffled.⁶⁹ Nirvana is perfect apathy, perpetual uninterrupted apathy, an eternal sleep. It is not annihilation – as in Hindu theology – but unceasing apathy.⁷⁰ But it is very hard to tell whether Nirvana is annihilation or not:

„There is a stage (ayatana), where there is neither earth nor water, nor fire, nor wind, nor the stage of infinity of space nor the state of nothingness, not the state of neither consciousness nor non-consciousness, neither this world, nor the other world, nor sun, nor moon....this is the end of pain. There is an unborn; an unbecome; an unmade; an uncompound; if there were not there would not be an escape from the born, the become, the made, the compounded. But because there is an unborn, an unbecome, an unmade, an uncompound, therefore there is an escape from the born, the become, the made, and the compounded.”⁷¹

In the present period of history – according to Buddhist understanding – we find ourselves in one of the worst possible cosmic ages,⁷² with Buddhism in full decline and the people⁷³ everywhere obtuse about spiritual matters and incredibly dimwitted when confronted with the wisdom of Buddhist sages.⁷⁴ The nothingness in Buddhism can be compared with an illness. Once a cure has been effected, it must be abandoned together with the illness, because its further use would only make one ill again. Just so this medicine called „emptiness” has brought about the cure of a disease of the belief in existence. Attachment to emptiness is a disease

67 Augewahlte Kapitel aus der Prasannapada, p. xxiv.

68 The Buddhist mystic making the experience of reality knows that all else is empty and vain. This one reality which is not to be called anything not even real is Nirvana.

69 According to P.T. S. Dictionary.

70 Some people name it the final and perpetual extinction of the individual.

71 *Udana* viii, 1-3. An extensive explanation of this kind of dialectical representation of this succumbed nothingness can be found in *The heart sutra* by Edward Conze, in *Buddhist wisdom books* (New York, 1972), pp. 77-107.

as much as attachment to existence. Those who continue to use this medicine of „emptiness“ after they have gain possession of „full wisdom“, only make themselves ill again.⁷⁵

„The principle of the simultaneity of contradictions – a in buddhism – is extended to the material world. Overawed by the immensity of the universe outside us, we may be well despiar of the reducing it to emptiness. And our spirit if often wighted down by the mere thought of the mass of matetr wich seems to escape the spiritual laws in which it feels at home. Spiritual aspirations treathen to be swallowed up by this sensless bulk into a shot of nightmare of meanigless. The enormous quantity of matter that we perceive around us, seems to tell strongly in favor of a materialistic outlook in life. But if we look more closely, then we discover that tere is no bulk of amtter at all, but only thought and worlds. The material world also obeys the laws governing thoughts and statements. These dialectical laws are valid everywhere even light years have roots in our own minds and it is thgere that they can ve uinrooted. If you grab at the idea of thworl systems and make yourself miserable, allowing them to cruch your spirit, it is still matter of what you do, it si still a state of mind whihc worries you. Archimedes once divided the universe up into particles the siye of grains of sand and decided thar there would be 10x63 of them. About 20 years ago it was discovered that the univers contains 10x79 pairs of ultimate particles i. E., protons and electrons at that time. The sutra is contect to describe the

72 In Buddhism, the world system of 1,000 worlds – corresponds to what we would all a “galactic system”. Buddhist scholastics distinguish three kinds of universes according to their size: 1. An universe which has 1.000 suns, 1.000 moons, 1.000 Jambudvipa continents, 1.000 heavens, 1.000 hells, and so on. 2. An universe which contains 1.000 worlds of the first type. 3. A still larger unit which combines 1.000 worlds of the second type.

73 By their mode of existence and conception 4 kinds of organism are distinguished: 1. Those from eggs, 2. Those born from a womb, 3. Those generated from warm humidity, such as worms, insects and butterflies; 4. Those who are miraculously born and appear all at once, without conception or embryonic growth, with all their limbs fully grows from start. Miraculous or apparition birth is the lot of gods, infernal beings, beings in the intermediary world and Never returns, this class is said to be much numerous than others.

74 Considering everything we have said it would not be a great surprise.

75 Psychologically, a negation gives sense only when warding off an attempted affirmation. Where there is no temptation to make positive statements, negations likewise lose their meaning. In other words, dharmas [the ultimate reality], as strictly empty, cannot even be denied.

number enormous. The things which are composed of atomic dust are not however real and genuine units and therefore each one of them is non-collection. A universe is no more than fortuitous conglomeration of elements and therefore is really a no-system.⁷⁶

4. Evil in dualistic terms

A) Modern psychology as a dualistic religious view and gnosticism with its modern and post modern influence⁷⁷

Today dualism is assimilated with a biological association. Cell division may be taken as a model and perhaps the ultimate biological example of dualism.⁷⁸ When two cells [originated by one] separate from each other after division, they can live as separate entities, they can be originated to form a larger organismic unity, they can separate for a time and unite temporarily as in conjugation, or they can come in conflict with each other and one can destroy the other or consume it. In dualistic terms, this biological pattern has been taken as important for the understanding of the universe.⁷⁹ Modern day psychologist is unclear as far the understanding of evil is concerned and according to our own research it seems that the main conclusion of the psychology and psychianalysis is a dualistic one.⁸⁰ This dualism is very remarkable literary exposure in many literary work like

⁷⁶ Edward Conze, *Buddhist wisdom books*, p. 65.

⁷⁷ From the modern day thinkers who are influenced by Gnosticism we can enumerate few: Jakob Boheme, John Milton, William Blake, Gerard de Narval, Rainer Maria Rilke, W. B. Yeats, Novalis, Victor Hugo, Herman Melville, Leo Tolstoy, Franz Kafka, Thomas Mann, Blaise Pascal, G. W. F. Hegel, Soren Kirkegaard and Friederich Nietzsche.

⁷⁸ A very good example for explaining the dualistic opposition is the virus: "the viruses, instead of being single-minded agents of illness and death, now begging to look more like mobile genes. We live in a dancing matrix of virus: they dart, rather like bees, from organism to organism, from plant to insect to mammal and back again and unto the sea tugging along pieces of this genome, string of genes from that; transplanting grafts of DNA passing around heredity as through at a great party. They may be mechanisms for keeping new DNA in the widest circulation among us." Thomas Lewis, *The lives of the cells* (Bantam, 1974), p. 3. Viruses are mysterious, they are strange bodies producing a variety of maladies in animals, plants and man, concerning which we do not yet know if they are monstrous chemical molecules or living infra/bacteria. Their molecular weight runs into millions. See: Jean Pierre Demoulin, *Let me explain Pierre Theilard de Chardin* (Harper and Row, New York), p. 39.

Goethe's *Doctor Faustus*⁸¹ and John Milton's *Paradise lost* which has a very serious Gnostic trace. In modern terminology it is useless to try to separate us from the devil because he is a reality in us. What we have to do is rather to accept this reality as a self-existent psychic entity. In Freudian terms, Satan has the **Oedipus complex**. He wants to be his own father. He tries to convince angels and humans that he is created by himself, he wants to be adored as a self-created god.⁸² The same pattern can be found in Goethe's Faust where Faust beings in despair concerning his knowledge. He has studied all the science and his knowledge has reached the limit of its effectiveness.⁸³ To a certain extent the same has happened in John Milton's case. One of his critics, Gilfillan, even expressed concern of the effect „upon

79 These views are expressed by David Bakan, *The duality of human existence* (Bacon Press: Boston, 1966), pp. 45-47.

80 "Concerning the evil demon, we know that he is regarded as the antithesis of God and yet is very close to him in his nature. The evil demon of the Christian Faith, the devil of the middle ages was according to Christian mythology himself a fallen angel and of a godlike nature. It does not need much perspicacity to guess that God and the devil were originally identical - *were a single figure which was later split into two figures with apposite attributes*. According to Standard Edition of the *Complete psychological works of Sigmund Freud, trans., and ed., James Strachey* (London, 1953). Freud called himself an **advocates diaboli**.

81 The first one who mentions the name Faust was Augustine in his Confessions designating the name of a Manichean Bishop, "a great snare of the devil", in the words of Augustine. In connection with Faust scholarship, in William Rose's *The history of the damnable life and deserved death of doctor John Faustus 1592* [ed. W.K. Pfeiler, Notre Dame ind., University of Notre Dame Press, 1963], he says, "the first record of an actual magician or adventurer of the name Faust occurs in a letter written in Latin by the Abbot Trithemius of Wuryburg...on August 20th 1507" (p. 3). In this letter there is a reference to a man who adopted the title *Magister Georgius Sabellicus, Faustus junior*. There are speculations between the similar names starting with Augustine but we cannot assert for sure that is the same person.

82 "The fantasy of Satan wishing to be God in a fantastic way of overcoming the mortality of existence is to be **the father of one's self!** In one paper Freud made the dramatic assertion: "all instincts, those of tenderness, defiance and independence find satisfaction in the single wish *to be his own father*. [Standard Edition, IX, 173. According to Freud, this is Satan's sin. "The devil is an egotist and not for "God's sake!" only will he do what will another needs assists." The same book, 11, 1651-53.

Milton's mind from the long presence of his own terrific creation [to the thinking of the devil for six or ten years toghert looks like a satanic possession.]⁸⁴

In dualism the power of minipulation of the human mind, which includes the necessary psychological knowledge both in terms of knowing and what „stimulus“ will produce what „response“ and the intimate secrets of its content and workings, is characteristic of the image of Satan. Many psychologists of the present generation have taken this dualist „prediction and control“ of human behaviour as their obkjective and strivce to achive this by the determination of the regularities of behaviour.⁸⁵ Machiavelly is a very good example in this sense.⁸⁶ Machevelian approach to human nature and mankind entaisl the assumption of the unchanging nature of human beings: that **there are certain inexorable regularities associated with this nature.**⁸⁷ The structure of dualism is elaborated in the form of

83 “And even Alas! Theology, all through and through with ardor keen! Here now I stand, poor fool and see I am just as wise as formerly. Johann W. von Goethe, *Faust* (New York, 1941), II, 356-359. “I do not imagine I could teach what might, convert and improve humanity, nor have I gold or things worth or honors, splendors of the earth.” [II, 371-375].

84 John Milton, *Paradise lost, edn.*, James Roberts, (New York: A. S. Barnes Company, 1854), p. 150.

85 Final or absolute evil is all the time as it was demonstrated a kind of madness. It is just destruction for destruction's sake.

86 Herbert Butterfield, *The statecraft of Machiavelli* (London: Bell and sons, 1940). Pp. 30ff.

87 In Renaissance a very good author in this sense is Marsilio Ficino with his book *De vinculis in genere* where he expresses some views on the Great Manipulator, the perfect human being able to enter and do everything that he pleases being able to control minds, natural phenomena, magic, science, economic arts, and so on. A very important work on this theme was written by Ioan Petru Culianu, *Eros and magic in renaissance*. Concerning manipulation – in this sense, financial manipulation – Patrick Clearly has to say: “from the days of Moses to our own time, the question of licitly of usury has had a great attraction for the intellect of man. Construction, deconstruction, reconstruction, redesconstruction – such is the historian summary of the result. So thickly are the ruins of the shattered systems piled around us any attempt top extricate ourselves from the confusion must seem well hopeless.” The Church and the Usury> an essay on some historical and theological aspects of Money Lending (Dublin, M. H. Gill and Son., 1914). p.78.

„anthitheis“. In *The gospel of Marcion* we have two gods: one is the craftsman [demiurgos] and the other one is **the hidden god**. What is very dangerous in this dualistic view is that sunders and distributes to two mutually exclusive gods that polarity of justice and mercy whose very togetherness in one God motivates by its tension the whole dialectic of Pauline theology. Everything in dualism comes from the fact that justice and goodness are contradictory and therefore cannot reside in the same god, from here – we presume – the whole fallacy of theological dualism.⁸⁸

In ancient times the universe was considered to be the perfect example of order. Since the sensible aspect of order is beauty, its inner principle reason, the Universe as perfect order must be both beautiful and rational in the highest degree.⁸⁹ The universe is in this conception perfect and there is nothing qualifying it in perfection;⁹⁰ as a whole it is ensouled, intelligent [especially the perfect order of celestial motions]. This aspect – in Antiquity [Plato, Aristotle and Cicero] – applies to man also. The man through sharing in the highest cosmic attributes of soul and mind has a part of the perfection of the universe, having the capacity to perfect himself by assimilating his being to that of the whole.

„Stoic pantheism and generally the physico theology of post-Aristotelian thought substituted for the relation between the individual and the cosmos the larger living whole. By this shift of reference the classical doctrine of the whole and parts was kept in force even though it no longer reflected the classical doctrine of the practical situation of man. How it was the cosmos that was declared to be the great „city of gods and men“ and to be citizen of the universe, a *cosmopolites* was now considered to be the

88 Hans Jonas, *Gnostic religion* (Beacon: Press, Boston, 1963), pp. 141-142. We have to specify that this is a key reference for the student of dualism.

89 ‘Indeed this bounded physical universe demounted by the name cosmos was considered a divine entity and often called outright a god, finally even the God. As such, it was more than merely a physical system in the sense in which we have to come to understand the term “psychical”...already Plato, thought not regarding the cosmos as the highest being itself called it the highest sensible being, a god and in very truth a living creature with soul and reason [*Timaeus* 20B< 34A]. Hans Jonas, p. 242.

90 “The Pythagoreans had found in astral order the proportions of the concordant musical scale and accordingly had called this system of the spheres in operation a harmony. That is the fitting together of a many into a unified whole. Thereby they created the most enchanting symbol of Greek cosmic piety. This is harmony, issuing in inaudible “music of the sphere is the idealizing expression for the same fact of irrefragable order that astrology stresses less optimistically in its own context.” Hans Jonas, p. 259.

goar by which otherwise isolated – a man could set his course. He was asked as it were to adopt the cause of the universe as his own, that is to indentify himswelf with that cause directly, across all intermediaries and to relate his inner self, his logos to the logos of the whole.”⁹¹

In this perspective dualism has to say that indeed order and law is a rigind nand inimical order, tyrannical and evil law, devoid of meaning and goodness. Dualism seens the world **as a world emptied of divine content**, thus the metaphysical devaluation of thr world extends to the conceptual root of cosmos-idea, that is the concept of order itself. For dualism [represented in this case by Gnosticism] cosmos appears as a negative concept. The Gnostic-dualistic god is not merely extramundane and supramundane, nbut in his ultimate meaning contra-mundane, God and the nature decome divorced, alien to each other.⁹² The world becomes the negative concept with a nihilistic fuction. The darkness of the world denotes not being alien to God but also a *force alienating from God*. Accordingly the world has its own spirit – the prince of this world. In this perspective the whole becomes on object of hate, contempt and fear. Man becomes rebellious against both the order of this universe and against God< he seens his freedom restricted and he no longer reveres and contemplates the creation but feels aversion and revolt against it. **The whole creation becomes a mere illusion or shadow.**⁹³ The spherical architecture of the divine become closed against the divine, which was places outside it. The music of the sphere reflected in the odern of this universe become for those particles of divinity which had become entraped in this world system. The sky’s brilliance becomes evil, its vasternss alarming, its course rigid immutability, its mutenes cruel. The perfection of the music of the spheres become the perfection of the enslavement of man. The dualistic view is a hopeless wordlyu pessimism and even worldly pessimis is oppressed by the iron world which keeps man exiled from his home land. Nothing is naturally good or bad, things in themselves are indifferent and only by human opinion are actions good or bad. The dualistic theologies have a nihilistic God, an acosmis understanding of the universe revelaed iun the negative experience of otherness, of non-indentification and of protested indefinable human freedom.

Gnosticism is in this terms a cosmic rebellion against all the ntural rules of this universe. It is not surprising that this Gnostic dualistic view adopted immediatly the transmigrations of soul [pertaining to the Indian-doctrine], where the release from the chian of birth is also the governing

91 Hans Jonas, p. 248.

92 The cosmic *logos* of the Stoics is replaced by *heimarmene*, **oppressive cosmic fate**.

93 Here again we can recognize the same Indic/Hindu patters that we spoke about.

spirit. In this train of thought, Christian dualism has a very weird perspective on understanding reality. Bogomils⁹⁴ were accused of worshipping Satan. The purpose of their initiation cult was to make candidates subject to a power of evil.⁹⁵ There is a trinitarian duality in Bogomilism because of the third person [God the father who is supreme, his younger Son who rules the heaven and his Elder Son, Sataniel]. In dualism demons are included in the natural order and the whole universe is demon hunted. In this perspective, demons are the ones who bring diseases to a person.⁹⁶

Iran's major contribution to the religious philosophy of the present society - especially gnosticism - was the idea of a fundamental dualism. This was expressed by Zoroaster [c. 700 BC] the prophet of ancient Persia in terms of a continuing struggle between two cosmic powers: Ormuzd [the principle of good] and Ahriman [the principle of evil and darkness].⁹⁷ The Western shape of dualism⁹⁸ thinks of evil as the consequence of the descent of the emanations from God? We are not answered exactly.⁹⁹ In gnosticism archons are living in planetary zones as it follows:

94 Gnostic dualistic sect from the 6th century [South East Europe].

95 Bernard Hamilton & Janet Hamilton, *Christian dualistic heresies* (Manchester University Press, 1998), p. 34.

96 We do think that the Gnostic belief in the Archons is very realistic point. They try to say that Christ is the first of the 8 archons. Our own understanding of these Archons is that they are demons, a demonic hierarchy: "honor the demons, not to gain their help, but so that they may not do harm to you." [From Euthymius Zigabenus, *Dogmatic panoply* against the Bogomils, in *Christian dualist heresies*. P. 191. We have all reasons to believe that Satan is a fiery archon. He is the monarch of demons [demoniarch], embodying all evil [**kakia**] and wickedness [**poneira**] and full of hidden plots and secret conspiracies to enslave mankind. Among his chief agents are death [**thantos**] and hell [**hades**], both whom are mentioned in some dualistic texts as archons hostile to mankind. [The Bible describes death astride a pale horse, with hell following close behind].

97 This theory is putted like this by Basilides who was Gnostic as a synthesis of what can be found in Persian, Zoroastrian and Manichean views. It is common to all two primordial principles, separate and distinct in everlasting opposition. Evil has always existed and will continue to exist for all eternity, along with and independently of God.

98 The Valdesians and Cathars.

„Pride, under archon of Jupiter, which is the evil most odious to God., it leads to such vices as insolence, arrogance [hubris], haughtiness, disobedience, boasting, ambition, vainglory, ostention, obstinacy, vanity. Its opposite is meekness or humility.

Envy, under the archon of the moon, leads to jealousy, conceit, ill-will, bitterness, malice, hatred, mischief-making. Its opposite is love.

Wrath under the archon of Mars leads to violence, inordinate passion, force, strife, discord, tumult, agitation, rage, confusion, vengeance. Its opposite is long suffering or patience.

Lust, under the archon of Venus leads to wantonness, lechituousness, love of the body, concupiscence, tepidity. Its opposite is chastity.

Sloth, under the archon of the sun, leads to acquisitiveness, avarice, gluttony, drunkenness, love of money and other sins of Mammon, its opposite is temperance.

Falsehood, under the archon of Mercury, leads to hypocrisy, lying, deceit, guile, cunning, scheming, gossip [idle or foolish talk], faithless it is opposite of truth.”¹⁰⁰

This dualistic view does not have any kind of understanding of the notion creation ex nihilo. God’s absence in this world is described as an abyss [Gr. Bythos, lat. Vorago] seen as darkness, fire, evil and death.¹⁰¹ For this reason many gnostic practices are very distorted. In the body there is a separate entity called pneuma but evil attaches only to the body and not the pneuma.¹⁰² Man is seen as a replica of the cosmos, a microcosmos of the greater world. In him there is heaven and hell, good and evil, all elements,

99 In this concept in order for God to create the material world he withdrew His presence to make room for the world thus Satan was free to exercise his own will in opposition to the divine, as a consequence of which evil arose. Spiritual darkness is the condition for all things predestined for destruction. Evil is not seen as an abstract or passive condition, but a positive and violent force arising from the active operation of Satan and his demons.

100 It is known as the swirl, the whirlpool [dine, lat vortex] the wheel [Hebrew gagan], the womb [hystera, lat. Matix], the sea [gr. Thassala], navel [omphalos]. According to Jewish kabbalist, the abyss, which is described as a husk or emptied shell, became filled with generative entities known as klipot and it was their pollution, abortions and afterbirth that actually constituted the basic ingredients of matter. In this perspective all matter and the whole cosmic is evil and governed by a malicious and tyrannical deity. The whole cosmos is part of the satanic darkness that emerged from the chaos at creation. **Darkness of the color of chaos** and is an aboriginal evil. Star spirits, demonic powers and the spirits of the elements control all things govern the elapse and the division of time. The exile self forgetfulness, sleep, intoxication, anxiety and ignorance of the human soul are all bound up with this evil demiurge.

numbers, functions and everything.¹⁰³ In the gnostic view, the vigils of the church, the fasting and the chanting were considered to bring the human soul into some kind of hypnosis. For this reason, they practiced the sacraments [mostly baptism] in conjunction with magical formulas and cryptic gestures and drew much from the symbolism of numbers, letters and drawing. Thie religious services were based on hermetic formulas and magican invocations. They used to repeat sounds creating cerebral reverberations leading to ecstatic and trace states.¹⁰⁴ The ultimate goal; of all forms of Gnostic asceticism is to achive a mental state of equinamity, of

101 Benjamin Walker, *Gnosticism, its history and influence* (Aquarian Press: Wellingborough, 1983). P. 47. In the Talmud it is said that God made actually a number of worlds before the present one, ands then destroyed them because they were unsatisfactory. According to Gnostics, the demiurge using as models the reflected distortions that fell on his domain, sought to duplicate the divine originals. He fashioned the world of nature [physis], whose mian elements are: time [chromos], space[kenos], and chance [rheos]. The view that the world is made and governed by an evil principle and is entangled in darkness is one of the characteristics beliefs of the Gnostics. To this Plotinus [in his Enneads] says> “one must instruct them [Gnostics] - if they have the grace to accept instruction - that divine providence has created this world and not the evil demiurge.” In this order Nietzsche [d. 1900] souns like a Gnostic when he said: “there was only one Christian and He died on the cross.”

102 The true Gnostic is a pneumatic man and is free from the yoke of Satan’s moral law. The true Gnostic is saved by the nature and his divine spirit will remain unpolluted by any evil of this world.

103 But the soul of the true Gnostic does not belong to this world and through the illumination of the gnosis, the soul escapes [Gr. Apolytrosis] from this reality. In the body [some] is entombed the soul [psyche]. The area of contract between the psyche and the some is said to be a point that exists somewhere within the head (Gnosticism, p. 101). IN the Nassaene view this is the mustard seed [sinapi] mention in Mark 4, 31, an invisible point into the cranium known only to the spiritually awakened. This view is shared by many orthodox mystics and is common to the Western mystics with the name of **vortex**. It is a common pattern of many religious systems but is in unknown to the orthodox hesychasts. It is our assumption that this point it is a trick, a demonic gag made up for these kind of religious systems. In the Gnostic view the human body was put together part by part by the archons. The signs of the zodiac are symbols of the parts of the body, and in the same way the Greek alphabet is associated with the anatomy of the human anatomy. The topography of the Garden of Eden is related to the veins, arteries and the air ducts of the human body. The Gnostic sect of the Adamites

indifference [apathia] and imperturbability [ataraxia], a dispassionate condition of the mind greatly esteemed by the Stoics; as well by the Gnostics. But the most drastic form of Gnostic asceticism is the excision of the organs of sexual intercourse and human reproduction [castration].¹⁰⁵

The orthodox answer to the issue of evil as seen in Gnostic context does not hesitate to come. The existence of evil reveals that man is an imperfect and incomplete human being [this has been witnessed from the experience of all religions]. All philosophies, all religions, the sciences and a myriad of civilisations testify to this fact. Man is a being who must be

lived in primitive fashion [a kind of hippie movement] practicing nudity in imitation of the state of Adam and Eve before the fall. The fire – that in Gnostic view – underlines and originates all things transforms blood into male semen and into milk in female. Woman is inherently impure, a snare of nature, a tool of the devil, used by Satan to possess the soul of men. In the Gnostic view it is the best way to stay away from them. Severus, a disciple of Marcion said that when Satan was cast out of heaven he mated with a woman and from this seed sprang wine.

104 The most important of all sounds is in Gnosticism the phoneme, which is the smallest articulable sound unit, a monosyllable,. In all kinds of combinations, this sound effects produced a buzzing and humming sound: zeeza, zezo, zoza, ozzi, omazu, nomaza, amenaz, araraz.

105 The Egyptian god Ra mutilated himself. Other gods with the same situation are: Osiris, Seth, the Phoenician god Eshmun, in Greek mythology Uranus and Cronos. In the Gnostic view, lust [an excessive sexual desire; epythimia] was the most formidable of Satan's contrivances, sex being a wonderful weapon for gaining adherents to his rule of darkness. There was a strong element of sexophobia and misogyny in this attitude. The sexual act was considered to be bestial. The Gnostic answer to this demonic thing called human sexuality was given by Saturninus [d. 150] who advocated encratism, invigorism, a discipline of sexual restraint for the purpose of strengthening one's spiritual powers and attaining ecstatic states and true gnosis of this life. Procreation was considered to be evil prolonging the captivity of the light [human soul] in this world. According to some views this kind of attitude is reflected in the Roman Catholic Church in the imposed celibacy of the clerics. In the regard this attitude can be traced to Augustine who was part of one of these Gnostics sects [manicheans] and whose view on human sexuality has considerable importance in the Roman Church. In this train of thought the Gnostic answer to the sexual problem is a very ingenious one> ANDROGINY [a compound word coming from Greek Andros=man and gyne=woman. Both sexes are present in the same person [this is seen as a symbol of wholeness and unity]. This sexual understanding is due to the fact that the plural name for God [Elohim] implies male-female duality. In fact, the dualist Gnostic pattern of understanding reality

perfected. Therefore the main purpose of the existence of evil is to complete, to help human being to be completed. Man - in accordance with his essence - is open towards tohr being and other worlds. Human nature can experience the depth of hell and can rejoice in the heavens starting from this earthly existence. Man is not a closed monad [Leibnitz]. The awareness of evil in this world must start from observable facts, as well from fundamental logical principles. Nothign is fully complete in this world and for this reason nothing [outside of God] will be perfect. Everything is in a continous procession, a perpetual adveancement in good. But there is the gregression into the dephts of hell. This fact is a very realistic assertion on human existence.¹⁰⁶

applies to human sexuality. The Gnostics see the divine being as Mother-Father principle. IN the Gnostic eschatological view, at the fullness of time humanity will once again become androgynous. A synonymous Gnostic pattern is found in Nicholas of Cusa in his understanding of *coincidenatia oppositorum* or **union of opposites**, wherein contraries and conflicts [of any nature] are resolved. In this stage - according to Gnostic Silvanus - bisexual state is the best for humanity. For investigations on the present issue we consulted Kurt Rudoph, *Gnostics* (Harper & Row Publishers: San Francisco, 1977).

106 Fr. Justine Popovich gives to us a good view regarding this> “who is a perfect and complete human being? Perhaps Plato? But he, precisely due to his deep knowledge of his own imperfections and shortcomings was transformed into an arrow of thirst into the world above, the worlds of eternal ideas and ideals. This means that he is not s perfect and complete man. Perhaps Buddha is perfect? But Buddha being persecuted by monstrous and pitiless feelings about human imperfections transferred all his desires for perfection of the human being to the world beyond - to a world of apathy and insensibility - that is to Nirvana. Therefore neither is he perfect and a complete human being. Perhaps Moses? Yet even Moses persecuted by the horrible calamities of his people and of his own personal wickedness continued to seek help from heaven, indeed, the bitterness of his humanity is sweetened with prophetic visions about the future coming from the Messiah and the Savior. This means that he also is not a perfect and complete human being. Perhaps Kant? But Kant also tortured with the imperfection and incompleteness of the human being, transferred whatever is human from the narrow confined of rationalistic decision making and placed it in the abyss of the meta-rationalistic. “Das Ding an Sich” leaving himself at the mercy of unforeseen, of the unknown and the dreadful. Therefore neither is him a perfect and complete human being. Perhaps Shakespeare? He however in his insatiable thirst for the perfect and complete lived a most imperfect and complete life of unbearable tragedy. He guided man to the world above, yet left him along the road amazed and astonished. Consequently, neither is he a perfect and complete man. Perhaps Goethe? Living the drama of the human being in all the breath and depth in which

B) The Tao and the soft: dualistic understanding of reality and Ying and Yang¹⁰⁷

Saint Dyonisius the Areopagite compares the negative way with the work of a sculptor because this is not unlike the art of those who carve a life-like image from stone, removing from around it all that impedes clear vision of the latent form, revealing its hidden beauty by taking away. This *apophatic way* [lat. *Via negativa*] is pre-eminently the taoist way. At a certain point the taoist religion considers knowledge ignorance in relation with the transcendent sphere. Duality must be abandoned together with any separation in order to attain true knowledge. Hunan Po, the Chinese mystic of the Ch'an school, tells us that from the discrimination between this and that a host of demons blazes forth. For taoism the soul, the feminine ying, wisdom is the means by which yang [intellect] attains insight and understanding, together partaking of the ying yang dualistic nature.¹⁰⁸ There is also the *shan* which is the *hun*, the spiritual nature which ascends to heaven at the dissolution of the body and *kwei* which reverts the earth

Mephistopheles plays the primary role, Goethe by his pre-death cry "light mehr licht" clearly had shown how unfortunate was his departure from this world to the world beyond. Therefore neither was that man a perfect and complete one. Perhaps Nietzsche? But through the volcanic feeling of tragic imperfection and of the unbearable incompleteness of the human being in all dimensions and realities of this world, as well as through his unbridled longing for the higher and more perfect man, Nietzsche became insane. Therefore neither Nietzsche is a perfect and complete man...yet in the middle stands Jesus who had the fullness of mystery, the wondrous God-man. Justin Popovich, *Orthodox faith and life in Christ* (The Institute for Byzantine and Modern Greek Studies > Massachusetts, 1994), pp. 51-53.

107 The reason for which we qualify this religion as being a soft pantheism is very simple. In its inner structure, Taoism is pantheistic but its means of expression is dualistic. This can be asserted from the etymology of the word [ordinarily translated as] love] *tz'u*. This love it is not based on rational conceptions or arrived at through "discrimination" and "differentiation". But this term goes beyond good and evil; it is this a kind of love that transforms the human being through interfusion into selfless [here we can recognize the same pantheistic pattern which in Taoism extremely depersonalizes the human individuality.

108 J. C. Cooper, *Ying and yang* (The Aquarian Press, Northamptonshire, 1981), p. 20.

element.¹⁰⁹ Regarding demons, the *kwei* represents the dark aspect of totality, **the irrational**. Which is why they are feared since the irrational is unpredictable. In religions, where there is an absolute evil, the devil, this force is emmendially turned into a totally hostile power in conflict with God and man. It is not so in Taoism where stillness is the change of evil in good. Life is the good while death is evil.¹¹⁰ In Taoism, the notion of Supreme Being is replaced by the notion of *Supreme State of Being*. An impersonal perfection form which being, including man are separated only from delusion. Demons are a separate order of being as closely bound as man by the inexorable law of impermanence. A true Taoist is *indifferent* to divinity itself. The many gods, seen as ghosts are of little concern to humans.¹¹¹ In Taoism, the **non being** is the source of being. **Non activity** becomes the standard state of this religion. Chuan Tzu says that deconstruction is construction and construction is deconstruction. Finally there is no deconstruction or construction. In the *Shu Ching* we find: „heaven cannot be trusted.¹¹² Our way is merely to seek the prolongation of the virtue of the Tranquilizing King.” The religious result suggested by Taoism is like an utopia. This is in relation with the basic concept of Chinese religion in its ideal shape. The dynamics between ying and yang, the unity of the opposites in a perfect earthly harmony is an utopic dream.¹¹³ Balance and harmony have to be first in the smallest unit, the individual, otherwise unbalanced individuals can and do largely dominate the governments of the world. Totalitarian societies, whether fascists or communist, are all inaugurated and ruled by power maniacs prepared to maintain their rule by wholesale cunning, deceit and murder. **„The history of mankind is**

109 When the reality of things is spoken of as “demons”.

110 “Taoism is the philosophy of the art of living and relationship; it deals with the whole nature and man’s place in it. It is the philosophy of rhythm of life and simplicity of mind and spirit together with the absence of calculated activity, as expressed in the doctrine of *wu-wei* and the presence of spontaneity, balance and harmony. It is not a world renouncing philosophy but withdrawal from all that is artificial, sophisticated and worthless.... It is a natural unfolding through a clarity of perfection and awareness which watches but does not pre-judge or indulge in criticism and analysis, which is the cause separation between perceiver and the thing perceived. *Ying and yang* p. 8.

111 From ideas inherent in the *Book of chance*, it seems possible that centuries before the birth of Lao Tzu, the Tao had been conceived of as operation through interaction of ying and yang, the one negative, passive, female; the other positive, active, male. Speaking of this, he said: “the Tao gave birth to the One, the One to Two and the Two to Three, the Three to all the myriad of objects which carry the yang and embrace the yang harmoniously intermingled.

largely the history of the rule of the pathological over the normal.”¹¹⁴

This is one of the main reasons the taoist hermit choosed to leave the urbam society. This utopian social and religious order is the best reflected in one of the main branches of Taoism, Confucianism,¹¹⁵ which considers that the life of a perfect individual is held in perfect harmony and total balance, he neither wants „status” the social desease which is the product of a total imbalance in values, nor does he want more than rnopugh of anything. Confucianism speaks about a certain reciporocity between the human and the ebng and nature.¹¹⁶ All utoipians are agelic in their wish.¹¹⁷ They stress honesty, consistency, materal restraint and democracy, while

112 “Haven corresponds to the base of the right angled triangle, earth to the height, man to the hypotenuse and things to a diameter of a circle inscribed in the triangle, as may be seen from his diagram. By moving the expressions upwards and downward and from side to side, by advancing and retiring, alternating and connecting, by changing, dividing and multiplying, by employing different sings fro positive and negative, be keeping some and eliminating others and changing the position of the counting rods, by attacking from the front or from the side, as shown in the four examples – by not using [a thing] yet it is used – by not using a number required this number is obtained. Mathematicians, afore time could attain the mysterious principles contained in the present found book. Chang Chung Yuan, *Creativity and Taoism: a study of Chinese philosophy, art and poetry* (Harper Colophon Books: New York, 1970), p. 7. It is obvious that the existence of heaven is taken as a mathematical equation. But heaven is not an entity in itself it is a part of the who9le, intermingled with everything else, in this manner, heaven becomes a failure.

113 “According to Bernard Skinner – in his *Ealdern two* – a real utopia shows a community which lives in harmony through the deep and systematic conditioning of its members, not by aversion but by positive reinforcement towards the feeling and happiness. Our members are practically always doing what they want ot do he claims, what they choose to do. They behave in a determined way, yet they are free. In Orwell’s conception the world is perpetually in a stat of war produced by its contradictions, the solution is similar to the ying and yang relation, which applied in a social and economic plane results in an utopia. Ian Tod and Michael Whelweer, *Utopia* (Orbis Publishing, London). P. 150.

114 *Ying & yang* p. 29. Giant organizations and nations – like China – although often claiming to be universal and democratic, cannot maintain the individual touch and can be dominated and manipulated by cliques or a dictatorship. In this regard, Taoist religion has the projection of an utopian state as means of obtaining balance.

reserving disinterested manipulation for its foreign affairs.¹¹⁸ The same is with Confucianism which represents the practical sober, social side of Chinese life and character. This doctrine goes so far as to say that the realm referred to as „heaven“ is a fictitious religious concept.¹¹⁹

Demons – qualified and shosts – try to gather a kind of impure heavy energy in order to personalize themselves. They generally go unnoticed by humans. According to HI Hua Ching¹²⁰ – there are some old communities heavily populated with ghosts in which the place is suffering with **ghost pollution**. This is the reason for which the true Tao ascetic goes into the mountains where the place is free from pollution. The high level ghost is called shins. For them faith is only an emotion and emotions – a Taosim – are primarily a manifestation of gross, physical energy.

In taosim, the demonic present is very subtle and in this way is able to create a whole system of teachings in which the demoniac character is abstruse at first sight. But according to our understanding inside the Taoism the whole system of doctrinal teaching is a great delusion, in which being faithfully anchored is hard to discern the truth. The final answer to taoism is a certain natural deity which is present in a dualistic manner – ying and yang distinction. But this natural approach on divinity remains a poor aspect of taoism. It seems that the Supreme Being is stocked in a natural order in spite of all the efforts to escape. In this perspective we cannot make other assumptions other than this Supreme State of Being is influenced

115 Utopia is best reflected in the terminology of evil manipulation attempting in mist of the cases to replace – in a way or another heaven with earth. Utopias are unrealistic and lack good reasoning.

116 This is based on Li, which like Tao is almost impossible to translate. It implies an idea order and rigid self discipline regarding social faultless conduct and good manners.

117 This is best reflected in the quiet intimacy of the Taoist garden, intended to reflect heaven on earth.

118 All these have similar results in the 16th century and not only in the work of designer such as Pietro Cantaneo and Scamozzi, but also in literary works such as Franciscus Patricius, *The happy city*, which is a recasting of Plato's *Republic*. And Ludovico's Zucolo *Evandria*.

119 Hi Hua Ching, *The Taoist view of the universe and immortal realm* (Los Angeles, 1979), p. 10.

120 Idem. p. 13.

by evil by being unprogressive lacking real dynamism and eschatological value.¹²¹

C) The post-modern man as a fulfillment of the renaissance magus¹²²

The word renaissance means rebirth and it is the expression of the way the movement was understood by the scholars and thinkers who created it. Renaissance was an attempt to return to the civilisation of the classical antiquity. It was a movement towards recovering the past, towards retrieving of knowledge which has been lost.¹²³ Some opinions say that the great return or renovation of Renaissance came rather late in what we call Renaissance, that Renaissance was an attempt to Christianize the ancient pagan wisdom. The neoplatonic philosophy of Renaissance contrasted with the philosophy of Aristotle which has been dominant in Middle Ages.

121 The orthodox position on the present issue is different. The natural deity of Taoism is manifested only in a natural plane and finally destroyed in a certain pantheistic being who possess a certain state of consciousness. The final question that we are able to ask is whether this natural deification by means of an equilibrium and absolute balance with nature can be the answer in itself? Deification cannot be conceding outside the limits of a person. Human personhood – which seems to be of less interest for these systems – is one who has in its center the heart as a source for deification and not this kind of rigid mystic theological cerebral system. “The Fathers, as we can see in their writings – do not hesitate to appropriate the wonder of the Greeks at man as a “microcosm” that is to say that the man recapitulates within himself the whole universe. And yet even this great fact is still too small for the Fathers. They hasten to complete it by adding that the true greatness of man is not found in his being the highest biological existence, a “rational” or “political” animal, but in his being as a “deified animal” in the fact that he constitutes a created existence “which has received the command to become god.” His greatness does not rely simply in him being a “microcosm”. But his being called to become a “mystical church”, a vest new world within the old one.” Panayiotis Nellas, *Deification in Christ* (New York State, 1997). It cannot be that just following the natural order of the created things, human nature can attain this naturalistic deification – which anyway is limited by its own restrictions. A true deification can be conceived only in relation with something that is deified and already accomplished. The natural order of this created universe – going beyond restrictions and accommodations – is corrupted and cannot be by any means a way for deification as a main source and eternal progression.

122 Frances A. Yates, *The Rosicrucian enlightenment* (London, 1972).

„A philosophy which was a kind of religious cult of nature, implying magical practices was spread within the core of the fashionable Neoplatonism. It had revolutionary result for the hermetic philosophy giving a different position to man in the universe that which had prevailed in Middle Ages. It places man in a dominating position, a being able to operate and bend her to his will. The ideal hermetic man is a magus, a religious leader in contact with angelic powers and able through this miraculous position to perform great operations. Magic, which was banned in Middle Ages was encouraged in the atmosphere of Renaissance Neoplatonism with its hermetic core. But the Hermetic tradition was not vulgar sorcery. The hermetic tradition was an intellectual and philosophical tradition which encouraged the turning towards the word and the investigation of its secrets.”¹²⁴ *In renaissance the idea of a man as a magus is fully born.* Not only Greek mythological and religious beliefs were used in Renaissance but also Egyptian magic.¹²⁵ Mathematics and mechanics were used with magical

123 Renaissance was an attempt to return to sources of knowledge believed to be even older than the civilization of Greece and Rome. It was an attempt – among others – to go back to the Hermetic tradition, tradition that can be traced back to Hermes Trismegistus. His writings [in 1614 Isaac Casaubon proved that they were written by somebody else] have certain characteristics in common: they are concerned with what are vaguely called the *occult sciences* like astrology and alchemy with its secret virtues of plants and stones used in sympathetic magic, with the making of talismans and so on.

124 The one who was very effective in this process was Marsilio Ficino. Ficino was a devout catholic, and he had no idea of overthrowing religion with his ideas. Another propagator of this renewal was Giordano Bruno: “Bruno has been shown to be profoundly imbued with hermetic influences accepting the movement of the earth because this suited his philosophy profoundly of magical animism. Copernicus himself quotes Hermes Trismegistus on the sun on the sun when introducing his fateful diagram showing the sun at the center. Francis Bacon’s philosophy was strongly influenced by hermetic tradition; he stands at the turning point at which the Renaissance magus is giving way to the idea of the scientist. Kepler is an example of a notable figure in the scientific advance who yet has many likes with the magical world view. And the unpublished papers of Isaac Newton have revealed his deep involvement with alchemy.

125 Yates, p. 14. In this view man as the great miracle operation through his magical knowledge paved the way for man as a great magician, able to operate through scientific knowledge. The renaissance magus is the immediate ancestor of the 17th century religious scientist. A very important role was played by Cabala. Cabala is a tradition of Jewish mysticism, aiming like the Hermetic teachings at reaching high spheres of insight and illumination using Hebrew language and tells

intention yet they are a stage towards the development of those sciences. They were thinking that this Renaissance magus through conjouring angels with techniques of „practical cabala” might learn the secrets of nature. The outlook as a whole involved interest in astrology and in theories of cosmic harmony, and an increased interest in astrology with genuine research was bound up. *Renaissance forces men's minds in the direction out of which the scientific revolution was to come.*

Renaissance has to do with human imagination and exploring each side of mind. Its consequences can be seen today very well. The historical path of Renaissance's humanism is tragic and insecure. In this regard we understand the terrible power of death and destruction. Humanism still spreads death and desolation. Renaissance centers the human nature at and as the „center of the universe.” But this nature is in itself vulnerable. Humanism is a result of a lack of attention to the divine ordinances. In fact Renaissance splits and disfigures the vocation of the human nature for deification attempting to create rather an „artificial” deification. In this understanding man becomes – in a subtle manner – the rival of the Creator, trying to create a closed reality for himself. The Renaissance man is not an animic phantom but in him is a certain force of creation, a humanistic determination that tends to manifest itself even violently when necessary. The Renaissance man is very active. In a very subtle manner, the divine law necessary for the spiritual growth of man is diminished and decomposed. As an answer to the humanistic approach of the Renaissance, man has to say that this world is fallen. In this world, evil is an ontological danger.

„The entire world is surrounded by a dismal twilight of nothingness. No longer is it that world which was conceived and created by God. There are morbid innovations, new existences but real. Evil adds something to that which is created by God, it has a „miraculous” force in *imitation creation* – indeed evil is productive in its destructions. In the fallen world there is an incomprehensible surplus, a surplus which has entered existence against the will of God. In a certain sense the world is stolen from its Master and Creator.”¹²⁶

After Renaissance there is a change of paradigm that shows the fundamentals of a scientific understanding not as a static unchanging set of natural law, but as an open question as to how the science will develop. Western post-modern culture offers to us a virtual news program that has many of the qualities of science fiction, television commercials designed to evoke swimming pools with perfect bodies and perfect lives or faux religious epiphanies with heavenly choirs that suggest some products can

for purposes of contemplation and sometimes of religious magic or “practical cabala.”

126 Georges Florovsky, *Creation and redemption* (Northland Publishing company: Massachusetts, 1976), p. 82.

lift us into a more spiritual plane of existence. Post/modern culture is a culture of contrivance that specializes in creating the appearance of values in place of their substance; it promises us to give us an *espace route* from the limits of life. But in reality this culture offers to us a **phony transcendence**, utopias depicted in advertising, the hope for a better, more interesting world, shrink-wrapped in plastic.¹²⁷ What is wrong about post modern culture is that it does not merely convey a false impression of people and situation but also tries to give us a false image of life, encouraging to adopt a set of standards based on entertainment values and a vision that is shaped by television; the ultimate meaning of the post modern culture seen today tries to draw a virtual world in which stories and spectacular images replace spontaneous and authentic experiences. All these in an attempt to create the illusion of transcending the limits of everyday life.

The forms of freedom offered by the post modern culture turn to be illusions offering false or incomplete ideas about what is worth striving for in life. It encourages to ward off an awareness of the difficult truths of the self and society. This culture tends to be moral fiction offering to humans the deepest hopes for emancipation and happiness. Technology allows reshaping the world so it conforms to human desires, just as stimulation allows the invention of imitation worlds that do the same thing. It seems that the major ability that this culture offers is the ability to manipulate the world of nature and worlds of illusion.

„Evil is ambiguous, wavering, variable. It does not have a stable character. The seat of evil in man is in the depth of the heart and not only in the empirical plane. Nature itself is affected, nature itself is no longer pure. And it is rather dynamic, a dynamic or functional perversion which is not yet consolidated in a metaphysical transformation. The existence of evil is parasitical existence; evil lives because of the good, *ex ratione boni*. The elements are the same in the original world and in the fallen world. But the principle of organisation is changed. And although dynamic, the perversion is inconvertible.“¹²⁸

At this present time, a full analysis of the implications of evil in Renaissance is not yet done. Further investigations on the present issue are necessary. It would be interesting to see – from a religious perspective – how all the scientific progress can be related with what was happening in the Renaissance period. In fact new information technologies have been cited as reasons for an „entrepreneurial Renaissance“ as executive authority draws on electronic spreadsheets and other computer applications to integrate a wide range of management related information. Today a very interesting

127 Daniel Boorstin, *A guide to Pseudo-events in America*, Beninger, J. R. *The controlled revolution. Technological and economic origins of the information society* (Harvard, 1986).

128 Florovsky, p. 90.

manifestation – which does not have a full understanding of its consequences and implications for the future – consists in a progressive and optimistic order, where there is the biggest differential between reality and imagination. In other world, everything that happens into imagination has a full scale reflection in reality. This is similar to a romantic utopia. It implies to built an imaginary world out of technology we use today. We do not consider that fiction of this type is too ambiguous and too expensive. This logic follows this pattern: because everything that can be known in the empirical universe is known, there is nothing new to discover. As humans, we have reached a saturation of reality. For this reason the general answer to this dilemma resided in finding a new science: science fiction! In this science there is no real differentiation between what is real and what is imaginary. It is what is called by scientists today> the stimulation of stimulation. But still according to the scientists (Baudrillard), the fusion between reality and imagination goes so far that we can assert that *the real has become our true utopia*.

„The analysis of Dostoevsky (and many others) are not morbid dreams of a pessimist who looks at life through a black glass. It is a truthful revelation of the sad reality of our existential situation... There is delirium, a spiritual fever, a libido at the core of this world, at the core of our own existence. One cannot ask an insane or maniacal person for reasons. He does not have reasons for his folly, he has lost his reason, he is insane. Origen was very close to the correct solution when he attributed the origin of evil in the world of the spirits, either to boredom and idleness [desidia et laboris taedium in servano bode], or to satiety of divine contemplation and love [On principles, II, 9/2 and 8-3]. In any case, with regard to us now, we find our heart and our intelligence many times of the same paroxysms of delirium, the same absurdities.“¹²⁹

Modern humanism continues the same humanism professed by renaissance. There is just a gradual difference between these two types. Both of them try to offer a certain amplification of the human being, but in fact this amplification is just a split in itself, a distortion of the „evolution“ of human person. Humanism ignored that death is a complete frustration of human hopes and prospects. Death is not a release, it is a catastrophe. Facing death, humanism becomes ephemeral. For humanism death is hopeless and as an ultimate ending, humanism is hopeless because is unable to give an answer to the problem of death. There are attempts to say that the person who is dead may live through his works or through remembrance but even these are – to a certain extent – a surrogate. The only reasonable answer could be given from a humanistic point of view; a person is dead will never live again. In this regard Renaissance's humanism is just an obstinate, rebellious and stiff-necked attitude in front of death.

Post-modern humanism make a confusion between understanding a dogma with dogmatism. Humanism is in disagreement with both of them. In

129 Florovsky, 90-91.

modern humanism there is the ambition of ruling the world, shaping the world or some countries as similar to a new Roman empire, a kind of kingdom without a king, a republican federation. This type of attitude of life needs a personal religion, a personal way of dealing with reality.¹³⁰

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130 On January 14th, 1967, 10000 young people dressed kitsch pseudo-Hindu, auto-called *flower power children* came in Golden Park more or less the city of San Francisco Oracle as being the beginning of a new age [we can recognize here the same attempt of renovation as Renaissance], a new type of humanism! But soon this movement called hippie – disappeared because of drugs, free sex and subversive elements like famous killers [Charles Manson]. This was the beginning of a counter culture having as a symbol the old occult sign, the symbol of peace [make love not war], flower power music and psychedelic drugs mixed with Western yoga variants that are today “politically correct,” becoming an accepted culture officially. In 1962 was founded in California [Big sur] Esalen Institute. This institute's orientation is towards new therapy experiments of alternative spiritual and Asian orientation. The Institute practices meditation, holistic medicine. Here were shaped “new spiritual personalities like Fritz Perls [the one who founded *gestalt therapy*], Ida Rudolf [rofling therapy], Roberto Assagioli [psychosynthesis]. Rollo May, Carl Rogers, Alexander Lowen, Christina and Stanislav Grof. The practice of this institute ranges from: transpersonal psychology, Buddhist psychology, shamanism, yoga, tantra, practical intuition, *feldenkrais* method, rolling and Miracle Class. This institute as many other new humanism type organizations associate their teaching with Rudolf Steiner, Carl Gustav Jung and Teilhard de Chardin, Mircea Eliade and others.

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